A Bundle of Flowers

Translator(s): Sayyid Abbas Sadr-&039;ameli

Compiler(s): Ayatollah Sayyid Kamal Faqih Imani

Publisher(s): Amir al-Mu&039;mineen Ali (a.s.) Library

Category: Hadith Collections

بسم الله الرحمن الرحیم

(.A bundle of flowers from the graden of traditiion of the prophet and Ahlul-Bayt (a.s

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:Published in print

Amir-ul-Mumineen Ali (a.s), library

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

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BOOK ID

Translator(s): Sayyid Abbas Sadr-Ameli

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.Publisher(s): Isfahan: Amir-ul-Mumineen Ali (a.s), library, ۱۹۹۹= ۱۳۷۸

Category: Hadith Collections

Topic Tags: Traditions Narrations Ahadith

Person Tags: Ahlul Bayt Prophet Muhammad

Subject: Fourteen Innocent

Subject: Islamic traditions - ۱۴th century

Added entry: Sadr-Ameli,Abbas

ISBN: ۹۶۴-۵۶۹۱-۱۶-۸

Congress Classification: BP۱۳۶/۹/د۵۰۴۹۵۲ ۱۳۷۸الف

Dewey Classification: ۲۹۷/۲۱۲

National bibliography numbers: ۱۱۳۲۲۱۱

شابک : ۹۶۴-۵۶۹۱-۱۶-۸

شماره کتابشناسی ملی : ۱۱۳۲۲۱۱

عنوان و نام پدیدآور : A bundle of flowers from the graden of traditiion of the prophet and Ahlul-Bayt (a.s.)/ compiled by Kamal Faghih Imani; translated by Abbas Sadr-Ameli;

.edited by Celeste Smith

مشخصات نشر : ۱۳۷۸ =۱۹۹۹, Isfahan: Amir-ul-Mumineen Ali (a.s), library.

مشخصات ظاهری : ۲۶۴ ص.

یادداشت : انگلیسی.

یادداشت : کتابنامه: ص. ۲۴۷ - ۲۵۱.

یادداشت : نمایه.

عنوان قراردادی : دسته گل محمدی. انگلیسی

موضوع : چهارده معصوم -- احادیث

موضوع : احادیث شیعه -- قرن ۱۴

رده بندی دیویی : ۲۹۷/۲۱۲

رده بندی کنگره : BP۱۳۶/۹/د۵۰۴۹۵۲ ۱۳۷۸الف

سرشناسه : فقیه ایمانی، سیدکمال

Faghih Imani, Kamal

شناسه افزوده : صدرعاملی، عباس، ۱۳۱۷ -، مترجم

شناسه افزوده : Sadr-Ameli, Abbas

شناسه افزوده : اسمیت، سیلست، ویراستار

شناسه افزوده : Smith, Celeste

وضعیت فهرست نویسی : ایرانشناسی

point

from the Garden of Traditions of the Prophet (S) and Ahlul Bayt (a.s.)An excellent

collection of traditions from the Ahlul Bayt, organized according to topics such as the .knowledge of God, Invocation and social issues

Introduction

In the name of Allah, the Beneficent the Merciful

By the grace and assistance of Allah, the translation and publication of the commentary of more than two parts of the Qur'an in English under the title of "An Enlightening Commentary, into the Light of the Holy Qur'an" have been successfully fulfilled in three volumes. These humble volumes were ardently met and well received .by many sincere believers in most parts of the world

When the readers reflected their enthusiastic affections and we were aware of their kind, cooperative and leading points of view about the task as a helpful Islamic ideological reference for them, and they appreciated especially the involving traditions from the Holy Prophet (S) and his Ahlul Bayt ('a), we understood that not only the exegesis of the verses of the Qur'an were useful for them, but the concerning .Islamic traditions were also warmly embraced and utilized widely

Besides that, via their communications, we felt their desire and the urgent need of the Age for such leading statements, too. Therefore, it was decided that the present valuable collection of holy traditions

which were carefully selected by Ayatullah 'Allamah Mujahid Al-Hajj Sayyid Kamal .Faqih Imani, to be translated into English and offered to the believing Muslims

On the other hand, regarding the Prophet's famous tradition known as 'Thaqalayn' (two weighty causes), and putting it into action, next to the publication of the above-mentioned commentary of the Qur'an, and to provide traces in the English language from both the Holy Qur'an and Ahlul Bayt (‘a) together before our eyes, it was thought that the translation of at least a small collection of traditions from Holy Ahlul Bayt (‘a) would be supplied, so that these 'Two Weighty Causes' may work parallel and not to be separated from each other. Therefore, this favourable task was adventured in order that a short distance might be paved towards the path of the obedience of the godly advice of the Messenger of Allah (S) in the above mentioned magnificent .tradition

So, for the present time, the very humble endeavour was prepared and entitled: 'A BundIe of flowers from the Garden of Traditions of the Holy Prophet and Ahlul Bayt (‘a)' to indicate, firstly, the origin of the materials and, secondly, that the collection is merely a small portion of their vast ocean of varying knowledge which is linked to the illimitable knowledge of Allah, because the Holy Ahlul Bayt (‘a) are the same ones whom Allah has called "ar-rasikhuna fil 'ilm" (those deeply established in knowledge), :where He (s.w.t.) says

But no one knows its hidden meaning except Allah, and ..."

.(those who are firmly grounded in knowledge…" (Sura Al-I-Imran, No.٣, verse ٧

However, it is certain that if this group of expressive traditions and the like of them be practically observed by receptive people, the resulting merits of those divinely-linked statements will be abundantly beneficial in every step of their lives: socially, economically, morally, ethically, and so on, Allah-Willing. So, we ask Allah (s.w.t.) to shower His ceaseless infinite mercy upon all those who study this book and try to act .according to its involving reasonable ideas

It is necessary to say, here, that some of the Arabic words involved in the traditions , such as: I na-mahram , have rarely any equivalents in English to convey their exact .meaning

Hereby, we sincerely appreciate not only the estimable people who helped us with the completion of this book, but also the valuable helpful instructive views we will receive from you, dear reader, which can surely be encouraging and animating for us. Therefore, we thank you in anticipation and ask you to communicate with us by the :publisher's address

,The Scientific, Religious Research Center

.Amir-ul-Mu'mineen 'Ali (as.) Public Library, Isfahan, Iran

We praise Allah and hope that may He forgive all our faults and shortcomings, and, accept this small endeavour from us with giving rewards to all those who have had a .share, of any kind, in it, both in this world and the next world

Was-Salam

Sayyid Abbas Sadr-'Ameli

Translator

August ١٩٩٧

Preface

point

,If you do not know, ask the men of wisdom (among Ummah)." Sura Nahl, no ۱۶"

verse ۴۳, Sura Anbiya, No. ۲۱, verse ۷

This holy verse enjoins the believers to refer to the people of dhikr i.e., the men of wisdom and the scholars of Ummah in order to recognize the right from wrong, when they (the believers) encounter with difficulties, because Allah after teaching them knowledge, chose them for that matter. Hence, they are those deeply rooted in knowledge who know how to render the Qur'an.

This verse was revealed in order to introduce Ahlul Bayt ('a), viz, Muhammad (S), 'Ali, Fatimah, Hasan and Husayn, who are called the five holy lights known as 'Al-i-'Aba' to whom, there have been added nine other blessed ones from the descendants of Imam Husayn. The Messenger of Allah, in different suitable occasions, introduced them as the guiding Imams, the torches in darknesses, and those deeply rooted in knowledge, upon whom surely Allah (s.w.t.), has bestowed 'the Knowledge of the Book.'

These facts, narrated in repeatedly stated traditions, have been precisely approved by the followers of Prophet Muhammad (S) from the time of revelation up to now, and some of the scholars and commentators from Sunni school have also confessed in their books that those verses of the Qur'an were revealed about and on the virtue of Ahlul Bayt ('a). A few of the examples of their books are as follows:

- Imam Tha'labi in his great commentary book upon the meaning of verse ۴۲ from Sura An-Nahl, No. ۱۶.
- Tafsir Ibn Kathir, vol.۲, p. ۵۹۱.
- Tals Tabari, vol.۱۴, p.۷۵.

- .Tafsir-i-Alusi, known as: 'Ruhul-Bayan', vol.۱۴, p.۱۳۴
- .Tafsir-i-Qartabi, vol.۱۱, p.۲۷۲
- .Tafsir-i-Hakim, or Shawahid-ut-Tanzil, vol.۱, p. ۳۳۴
- .Tafsir-i-Shabistary, or: Ihqaaq-ul-Haqq, vol.۳, p.۴۸۲
- .Yanani-ul-Mawaddah, by Qanduzi Hanafi, p. ۱۱۹

Basing on the very reality, we must approach the Immaculate Household, Ahlul Bayt, and practice their guiding words to instruct our lives well. In this regard, Imam al-Hadi :('a) says

Your words of wisdom give light, your administration is guidance (for people), and" ".your recommendation is piety and equity

’Man Ia Yahduruh-ul-Faqih, Tahthib and 'Uyun-i-Akhbar-ur-Ridha

!Beware O' dear reader

It is via these blessed ones that the material and spiritual problems of our lives, in this .world and the world to come, can be solved

It is on account of you that Allah pulls us out of the the lowliness (of infidelity), sets us free from the clutches of hard grieves, and takes us to safety from the precipices of .annihilation of the world, and from the Fire of Hell, too

’Man la Yahduruh-ul-Faqih, Tahthib and 'Uyun-i-Akhbar-ur-Ridha

It was because of your mastership and leadership that Allah taught us the laws of our religion, put in order what had been spoiled and corrupted in our world. (And He saved us from poverty, degradation and ignorance, then, bestowed us knowledge, honour (.and dignity

’Man la Yahduruh-ul-Faqih, Tahthib and 'Uyun-i-Akhbar-ur-Ridha

Well, if we leave following those blessed ones, we will fail in all aspects. So, the Prophet (S) has said:

The parable of my Ahlul Bayt is similar to that of Noah's Ark. Whosoever embarks it certainly will get rescued, but the one who

".opposes the boarding of it, surely gets drowned

This tradition has been narrated by eight companions of the Prophet (S) and eight persons from the disciples of the companions, and by sixty well-known scholars, and mor ethan ۹۰ authors from the brothers os Sunni school, mentioned in Mishkat-ul-Masabih, p.۵۲۳, from Ahmad-ibn-Hanbal; Fara'id-us-Simtayn, vol.۲, p. ۲۴۲; As-Sawaiq-ul-Muharraqah, p.۲۳۴; Uyun-ul-Akhbar, Vol.۱, p.۲۱۱; and others from the references of both schools, which if you wish to refer to, are, mentioned in Nafahat-ul-Azhar, vol.۴, .p.۱۲۷

The Messenger of Allah said: "It is probable that I be called soon and I will respond. :Then, I leave behind me among you two weighty (very worthy and important) things

The Book of Allah (i.e. the Qur'an), which is a stretched string from the heaven to the earth, and my progeny, my Ahlul-Bait; for verily Allah, The Merciful, the Aware, informed me that never, never, will these two get separated from each other until they meet me at the Houd of Kauthar (the Pond of Abundance). Therefore, be careful ".how you will treat due to those two in my absence

And, in another tradition it is added: "Never, never, shall you get astray if you attach ".yourselves to these TWO

This tradition is narrated by more than twenty persons from the companions of the Prophet (S) and it is also narrated by over ۱۸۵ narrators mentioned in Sahih Muslim, vol. ۲, p. ۲۳۸ and Musnad Ahmad ibn Hanbal, vol.۵, p. ۱۸۱-۱۸۲; Sahih-i-Tarmathi, vol.۲, ,p.۲۲۰, and others from the references of both schools which

if you like to see, are mentioned on pp. ١٩٩ to ٢١٠, vol. ١, in Nafahat-ul-Azhar fi .Khulasat-i-Abaqat-ul-Anwar

Thus, what honour is more excellent than that the Qur'an, the Messenger of Allah (S), .and Ahlul Bayt ('a) be our example, teacher, and leader

:That is why we, with a great mass of sincerity and devotion, say

We are honoured that we are the followers of a religion whose founder on Allah's direction was Allah's prophet and Amir-ul-Mu'mineen ''Ali Ibn Abi Talib, the servant of Allah who was himself liberated from all chains and was designated, in turn, as the .(liberator of Mankind from all chains of slavery (to other than Allah

We are honoured that Nahjul Balagha, which after the Qur'an is the greatest prescription for spiritual and material life, is the highest book for the liberation of mankind, and its spiritual and political prescriptions are the most valuable for .((liberation is authored by our Ma'sum Imam ('Ali ibn Abi Talib ('a

We are honoured that Ma'sum Imam from ''Ali Ibn Abi Talib to the liberator of Mankind ('a) who with the power of Allah is alive and supervises all affairs, are our .Imams

We are honoured that the supplications, which are called the ascending Qur'an, are from our Ma'sum Imams. We are honoured that the intimate prayers of Sha'baniyyah, the supplications of 'Arafah of Husayn Ibn ''Ali, Sahifah Sajjaddiyah (the psalms of 'Al-i-Muhammad, and Sahifah Fatimah (which is an Allah-inspired Book to Zahra-'i-.(Mardiyyah

We are honoured that Baqir-ul-'Ulum, who is the highest personality of

history and no one, other than Allah Ta'ala, the Exalted, and the Prophet (S) and the .Ma'sum Imams, has been or will ever be able to understand his station, is from us

And, we are honoured that our Madhhab is Ja'fari and that our Figh (Islamic Jurisprudence) which is an infinite sea (of knowledge), is one of his (Imam as-Sadiq's ('a)) contributions. And we are proud of all Ma'sum Imams ('a), and we are committed .to following them

We are honoured that our Ma'sum Imams ('a) lived in prisons and in exile because they tried to raise the status of the Deen (religion) of Islam and implement (the teaching) of the Holy Qur'an, one of whose dimensions is the formation of the Just Government, and finally became martyrs in attempts to irradicate oppressive .governments and Taghut of their own time

!Now, O' dear brother and sister

You are eye-witnesses, in this little globe, smaller than a village in the universe, that today, the period of the burst of information, the bewildered human race of our Age is burning in the thirst of the blazing desert of injustice and inequality, while man is .ceaselessly sinking deeper and deeper into the swamp of impiety and inequity

Those who boast of man's freedom and happiness are anxiously watching the descent of the moral values, the very circumstance that they themselves have created. They can afford nothing but looking at the destruction of human and ?humanity. But, is it really the end of the line

,The answer is surprisingly positive

unless man returns to his godly-human-nature, applying the miserable experiments .of his past life as a torch for his future way and utilizing Islam as the best remedy

In the present Age, Islam the glorious, as the best guiding prescription, better than ever in history, has stretched its kind hand to rescue him who is drowned in and overwhelmed with vices and, by the Grace of Allah has stood to cure him from the .sickness of corruption

Islam is available to quench the thirst of that wandering man in the hot desert of impiety by means of the wholesome water of its theology enlightened with the glow of the knowledge and excellences of Ahlul Bayt, which is the reflection of bright galaxy of revelation that has ever had no err or mistake at all. It showers its light over all material and spiritual aspects of man's life totally. Thus, it has vividly opened a .highway unto this deluded man that haply he goes toward reality

,But, o' dear friend

The first and the most essential way of recognizing a school of idea is studying its main texts with proper understanding of the words of its sages and leaders. It is by this means that the doctrine of that school about the world and its problems upon .different practical phenomena can be realized and estimated

It has been on this foundation and under this stimulus that we have taken action in publishing a continuous commentary of the Qur'an in English under the name of 'An Enlightening

Commentary into the Light of the Holy Qur'an', which was faced with such a warm reception of the seekers of truth in many countries of the world that during less than .three years its first two volumes were reprinted five times

Now, at the threshold of the sixth print of those sacred commentary books, the present book as 'A bundle of Flowers' enriched from the statements of the leaders of the instructive school of Islam, that is the very Ahlul Bayt, is offered to all of those who seek for the Noblest and latest Divine school. We expect that with utilizing the perfume of these everlasting fresh flowers best, contemplate the following :(expression from the eighth Imam ('a

Imam Ridha' ('a) said: "May the Mercy of Allah be upon the servant who keeps alive our commandment". I asked him ('a) how the one could keep your commandment alive. He ('a) said: "He (can) learn our sciences and teach them to people. In fact, if ".people knew (the merits) and goodness of our speech, surely they would follow us

Bihar-ul-Anwar, vol.۲, p.۴۰; Ma'aniy-ul-Akhbar, by Saduq, p.۱۸۰; and Wasa'il ush-Shi'ah, vol.۲۷, p.۹۲

A Benevolent Expectation

We hope that by reading and hearkening the noble words of those holy ones, the statement be completed to the people of the world, may be, through following the Holy Ahlul Bayt, the youth; viz, the new generation, stand away from any religious, mental, moral, theological, social, economical, political, and educational deviation, so that each of them can grow to be an effective gentleman

and also, as a devoted soldier, to be helpful for Islam and Muslims throughout the .world

At the end, we send our sincere and pure regards with kind greetings to those holy, :excellent, purified and immaculate souls, while we say

Peace be on you that your hearts aquaint with awareness of Allah, the place where there are blessings of Allah and the source of the wisdom of Allah. The secrets of Allah have been put in your safekeeping. You know the knowledge of the Book of Allah by heart. You are the successors of the Prophet of Allah (S) and the children of the Messenger of Allah, peace be upon him and his progeny and the mercy and blessings .of Allah as well

’Man La YahduruhuI Faqih, Tahthib and 'Uyun-i-Akhbar-ur-Ridha

.And Peace to all who follow guidance

Sayyid Kamal Faqih Imani

Esfahan-Iran

The Opening Tradition

In The Name of Allah, The Beneficent, The Merciful

Imam Sajjad, the fourth Imam, (‘a) said: "All Praise is only Allah's, and praise is His right: an illimitable praise that suits Him. I seek refuge in Him from my own self of evils: verily, the (human) self is certainly prone to do evil except such as my Lord has had mercy on. I see refuge in Him from the evil of Satan who always increases a sin to my sins. I seek refuge in Him from any immoral opposer, cruel king, and forceful ".enemy

O' Lord! assign me as one of Your soldiers, because it is sure that Your troops are " totally victorious; and assign

me among Your party, for truly, it is Your party that will achieve Felicity; and accept me as one of Your lovers, for, certainly, on the lovers of Allah there is no fear, nor shall ".they grieve

O' Lord! improve my religion for me, for surely it is a divine protection on all my" affairs; and improve my next world for me, because, no doubt, it is my permanent abode for me to escape from the scornful people, and assign my life for me in ".increasing any goodness, and my death a means of my freeing from any malady

O' Lord! bless Muhammad, the final prophet of all the members of Messengers, and" his pure progeny, as well as his gentle companions, and bestow me three necessities today: do not hold any sin for me except that You forgive it nor a grieve but You remove it, nor any enemy but You send him away via the appellation of Allah which is "...the best names, i.e. By the Name of Allah, the Lord of the earth and heaven

Bihar-ul-Anwar, vol. ٩٠, p. ١٨٧ and Sahifah Sajjadiyyah, p. ٥٧٢

Knowing Allah, His Greatness and His Grace

The Holy Prophet (S) said: "O' people! Verily, there is no prophet after me, nor any Ummah after you (Muslims). So, take care to worship your Lord, perform your five ritual prayers, fast in the appointed month (Ramadan), make pilgrimage to the House of your Lord (Mecca), give the alms of your wealth in order to purify your souls thereby, and obey the Holders

".of Authority, so that you enter the Paradise of your Lord

Khisal as-Saduq, p. ۱۵۲

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "Having the Greatness of the Creator in your ".mind would make you realize the insignificance of the creatures in your view

Nahjul-Balagha, Statement ۱۲۹

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: " Blessed is he who sincerely devotes the entirety of his actions, knowledge, love, hatred, receiving, relinquishing, speech, ".silence, deeds, and statements absolutely to Allah

Bihar-ul-Anwar, vol. ۷۷, p. ۲۸۹

Imam as-Sadiq (‘a) said: "The heart is the sanctuary of Allah, therefore, do not settle therein anything but Allah (The sacred place of the heart belongs to and Him alone. (.Therefore, keep the love of the world out of it

Bihar-ul-Anwar, vol. ۷۰, p. ۲۵

Imam as-Sadiq (‘a) said: "Our true followers are those who, when they are alone, remember Allah abundantly." (That is, they avoid committing vices in private where (.there is no barrier for them to commit sin by the mere remembrance of Allah

Bihar-ul-Anwar, vol. ۹۳, p. ۱۶۲

Imam al-Baqir (‘a) said: "By Allah, He, the Exalted, expects of people but two traits: that they confess for Him the blessings in order that He increases His bounties for them; and that they make confessions about their evil actions and then He forgives ".those sins for them

Al-Kafi, vol. ۲, p. ۴۲۶

Imam Husayn ibn ‘Ali (‘a) said: "Verily, Allah, the Exalted, has not created human beings except for recognizing Him and worshipping Him as (the consequence of)

knowing Him; and when they worship Him they would lack the need of

".adoring any human being (or things) other than Him because of that worship

Safinat-ul-Bihar, vol. ٢, p. ١٨٠

The fourth Imam, 'Ali ibn Husayn ('a) said: "There is no destruction (Hell) for a believer :having three qualities

Confessing that there is no god besides Allah, the One Who has no partner; the .intercession of the Messenger of Allah and the vastness of the Grace of Allah

Safinat-ul-Bihar, p. ٥١٧

Prayer and Its Effects

The Holy Prophet (S) said: "The one who takes prayer light is not of me. No, by Allah ".such a person will not reach the Haud, Pond of abundant

Man La Yahduruhul Faqih, vol. ١, p. ٢٠۶

Imam as-Sadiq ('a) said: "If there be a stream at the house of one of you in which the one washes himself five times a day, will there remain anything from the dirt over his body? Verily, the likeness of prayers is the same as the stream. The person who establishes ritual prayers clears out his sins thereby, except for the sin that takes him ".out from Faith he believes in

Bihar-ul-Anwar, vol. ٨٢, p. ٢٣۶

The Holy Prophet (S) said: An obligatory prayer, with Allah, is equivalent to one thousand Hajj pilgrimages and one thousand Umrah performances (voluntary ".pilgrimages to Ka'ba) which are right and accepted

Bihar-ul-Anwar, vol. ٩٩, p. ١۴

The Holy Prophet (S) said: "Do not waste your prayers, because, surely, the person who wastes them will be raised with Croesus (Qarun) and Haman so that it is rightfully ".certain for Allah to put the one in Hell with hypocrites

,Bihar-ul-Anwar

p: ۱۴

vol. ۸۳, p. ۱۴

".The Holy Prophet (S) said: "Say each of your prayer as if it were your last prayer

Bihar-ul-Anwar, vol. ۶۹, p. ۴۰۸

Imam Amir ul Mu'mineen 'Ali ('a) said: "If a praying person knew to what extent he was surrounded by His Mercy, he would never raise his head from (the state of) .prostration

Tasnif al-Ghurar-ul-Hikam, p. ۱۷۵

Imam al-Baqir ('a) said: "On the Reckoning Day, the first thing that a servant will be reckoned for is the prayer; therefore, if it is accepted, the rest (good actions) will be ".(accepted, too, (otherwise, his other good deeds will not avail him

Bihar-ul-Anwar, vol. ۷, p. ۲۶۷

At the last moments of his life, Imam as-Sadiq ('a) called his relations and companions and told them: "Verily, our intercession never reaches the one who takes prayers ".lightly

Bihar-ul-Anwar, vol. ۸۲, p. ۲۳۶

Imam al-Baqir, the fifth Imam, ('a) said: "There are ten things that when a person :meets Allah the Almighty and Glorious, with them, he will enter Heaven

Confessing that there is no god besides Allah .۱

And that Muhammad is the Messenger of Allah .۲

.(Acknowledging what has come down to the Prophet (S) from Allah (the Qur'an .۳

.Establishing regular prayers .۴

.Giving alms .۵

.Fasting in Ramadan .۶

.Performing the Pilgrimage (Hajj) to the Sacred House .۷

Kindness to the lovers of Allah .۸

Detachment from the enemies of Allah .۹

".And, avoiding any alcoholic beverage .۱۰

Khisal by Saduq, p.۴۳۲

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "For the God-fearing, prayer is a means of

seeking nearness to Allah and for the weak, the Hajj (pilgrimage to Mecca) is as good as Jihad (fighting in the way of Allah). For every thing there is a levy, and the levy of the body is fasting. The Jihad of a woman is to afford pleasant company to her ".husband

Nahjul Balagha, saying ۱۳۶

The Holy Prophet (S) said: There comes no night but that the angel of death calls to the dead in the graves and inquires what they regret for today when they have vividly seen (and known) this (the next life). Then the dead will say: "Verily, we regret and envy the believers who are in their mosques and they are praying while we are not; they give alms and we do not; they fast during Ramadan but we do not; they donate in charity what they have more than the need of their family members while we do "... ;not

Irshad-ul-Qulub, p.۵۳

The Holy Prophet (S) said: "At the (appointed) time of every prayer (salat), I hear a caller who calls and says: "O children of Adam! Keep up prayers in order to extinguish ".(the fire you have lit against yourselves (by committing sins

Mustadrak-ul-Wasa'il, vol. ۳, p. ۱۰۲

The Holy Prophet (S) said: "Be careful of the prayers, for, on the Day of Resurrection, when Allah the Exalted, will bring the servant (for reckoning), the first thing that He will ask him about will be the prayer. If one brings it completely, he will be of the people of

".salvation, otherwise, he will be thrown into Fire

Bihar-ul-Anwar, vol. ٨٢, p. ٢٠٢

Abubasir said that he visited Umm Hamidah (Musa-ibn Ja'far's ('a) mother) in order to console her for the death of Ja'far-ibn-Muhammad ('a). Then she wept and he wept because of her weeping. After that, she said: "O' Aba Muhammad! If you had seen Ja'far-ibn-Muhammad when he was on his death-bed, you would have observed a wonderful thing: he opened his eyes and said to gather all of his relatives." Then, she continued saying that they gathered them all with no exception. Then he ('a) looked at them and said: "Verily, our intercession does not reach the one who takes prayers ."lightly

Wasa'il-ush-Shi'ah vol. ۴, p. ٢۶

The Holy Prophet (S) said: "The worship done by the one who earns his living on ".unlawful money is similar to a building constructed upon sand

Bihar-ul-Anwar, vol. ٨۴, p. ٢۵٨

Midnight Prayers

The Holy Prophet (S) said: "The honour of a believer lies in his vigilance at night and his ".esteem lies in his autonomy from people

Bihar-ul-Anwar, vol. ٧٧, p. ٢٠

Imam Amir ul Mu'mineen 'Ali ('a) said: "He who sleeps too much at night, will lose ".something of his deeds (i.e., night prayers) which he cannot gain during the day-time

Ghurar-ul-Hikam, p.٢٨٩

Imam as-Sadiq ('a) said that Allah (s.w.t.) in a revelation told Moses, the son of 'Imran ('a): "O' you son of 'Imran! Those who only claim that they love Me, tell a lie, for when ".the night falls they neglect Me

Bihar-ul-Anwar, vol. ١٣, p. ٣٢٩

a) said: "Never miss midnight prayers, because, in fact, the real loser is he who‘)
".misses (the advantage of) the midnight prayer

Bihar-ul-Anwar, vol. ۸۳, p. ۱۲۷

Imam as-Sadiq (‘a) said: "The Messenger of Allah (S) told Gabriel to preach to him, and he said: 'Live howsoever you like but you will surely die; love whatsoever you like but you will surely depart from it; do whatsoever you like but you will certainly meet it (and receive its reward). The honour of a (Muslim) believer is his midnight prayers, "and his nobility is his refraining from (ruining) people's reputation

Khisal by Saduq, p. ۷

Imam as-Sadiq (‘a) said: "There are three things which are the honour of a believer and his ornament both in this world and the next. They are: prayers in the last part of night (night prayers), not coveting what people possess in their hands, and the love ".((and leadership) of an Imam from the progeny of Muhammad (S

Bihar-ul-Anwar, vol. ۷۵, p. ۱۰۷

Imam Muhammad-ibn-’Ali, Jawad-ul-'A'immah, (‘a) said: "He who has confidence in ".Allah, sees joy; and he who trusts on Him, He will suffice his affairs

Bihar-ul-Anwar, vol. ۷۸, p. ۷۹

Faith in Allah and Attaining his Pleasure

Imam as-Sadiq (‘a) said: "My father said to me about his father (‘a) that a man from Kufah wrote to his father viz. to al-Husayn-ibn-’Ali (‘a) asking him (‘a) to imform him of the good of this world and that of the next. Then, he (‘a) wrote (in his reply): 'In the :Name Allah the Beneficent, the Merciful'. After that

Verily, he who seeks the pleasure of Allah even while displeasing people, He suffices' him in his affairs with people. But, he who seeks the pleasure of people while Allah is ".'displeased, he leaves him to people (and he will be far from His Grace), Wassalam

Bihar-ul-Anwar, vol. ٧١, p. ٢٠٨

Imam 'Ali ibn Husayn ('a) said: "He who acts according to what Allah has enjoined for ".him, is of the best people

Al-Kafi, vol. ٢, p. ٨١

Imam as-Sadiq ('a) said: "The one who loves for Allah, hates for Allah, and donates ".(things) for Allah, thus he is one of those whose Faith is complete

Al-Kafi, vol. ٢, p. ١٢۴

Imam Hasan al-'Askari, the eleventh Imam, ('a) said: "There are no qualities above ".these two: Faith in Allah and being beneficial to Muslims

Bihar-ul-Anwar, vol. ١٧, p.٢١٨

Piety and Its Necessity in a Muslim

The Holy Prophet (S) said: "The most (important) things that cause people to reach ".Heaven are divine piety and a good temper

Bihar-ul-Anwar, vol. ٧١, p. ٣٧٣

The Holy Prophet (S) advised: "When making a decision to do something, think about its outcome. If it is good for your advancement and development, follow it, but if it is "....misleading, leave it out

Bihar-ul-Anwar, vol. ٧٧, p. ١٣٠

Imam as-Sadiq ('a) was asked about the meaning of 'piety' when he replied: "Piety is that Allah does not miss you in the place where He has commanded you to be, and ".does not see (find) you where He has forbidden you from

Safinat-ul-Bihar, vol. ۲, p. ۶۷۸

The Holy Prophet (S) said: "Show veneration

for Allah similar to the way that you would mind your manners in front of a righteous ".person among your kinsmen

Mustadrak Al-Wasa'il-ush Shi'ah, vol. ٨, p. ۴۶۶, No.١٠٠٢٧

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "Lowering one's eyes will serve well as a ".barrier against one's passions

Ghurar-ul-Hikam, p. ٣٢١

Imam Amir ul Mu'mineen ‘Ali (‘a) said to Imam al-Hasan and Imam al-Husayn (peace be upon them) when 'Abd-ur-Rahman ibn Muljam (the curse of Allah be upon him) had :(struck him (fatally with a sword

I advise you (both) to fear Allah and that you should not hanker after the (pleasures" of this) world even though it may run after you. Do not be sorry for anything of this world that you have been denied. Speak the truth and act (in expectation) for reward. ".Be an enemy of the oppressor and helper of the oppressed

Nahj-ul-Balagha, letter ۴٧

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "I advise you to fear Allah, 'O my child, to abide by His commands, to fill your heart with remembrance of Him and to cling to hope in Him. No connection is more reliable than the connection between you and Allah ".provided you take hold of it

Nahj-ul-Balagha, letter ٣١

Abi-Osamah said that he had heard that Imam as-Sadiq (‘a) said: "Be aware of (the punishment of) Allah, piety, godly endeavor, saying the truth, honesty in deposition, good character, and good neighbourliness. Invite (others) to yourselves (by performing good actions), not with mere utterance. Live to be ornaments, and not to be a disgrace to

us. (I advise you) to prolong the length of bowing and prostration. So, verily, when one of you prolongs bowing and prostration, Satan cries from behind one and says: Woe! ".He obeyed and I disobeyed; he did prostration and I refused

Al-Kafi, vol. ۲, p. ۷۷

Imam 'Ali ibn Husayn ('a) said: "Behold! Verily, on the friends of Allah there will be no fear nor shall they grieve if they keep up the obligatories of Allah, follow the traditions of the Messenger Allah (S), avoid the things forbidden by Allah, be pious in worldly wealth and rank and eager for what there is with Allah, strive to earn His sustenance of what is pure, and decide not to boast or compile wealth but donate and give the obligatory alms they have been enjoined to. Hence, these are those (friends of Allah!) whose earnings are divinely blessed and will be rewarded for what they have sent ".forth unto their next world

Bihar-ul-Anwar, vol. ۶۹, p. ۲۷۷

The Holy Prophet (S) said: "Surely, human beings from the time of Adam up to now are the same as the teeth of a comb are, and there is no superiority for the Arab over ".non-Arab or for the red race over the black race except for piety

Mustadrak-ul-Wasa'il

Imam as-Sadiq ('a) said: "Surely, a little action (of worshipping) with piety is better ".than many deeds with no virtue

Al-Kafi, vol. ۲, p. ۷۶

Invocation

Imam as-Sadiq ('a) said: "Every invocation sought from Allah, Almighty and Glorious, is barred by the sky

unless it is coupled with 'Salawat', benediction upon the Prophet and his progeny." .((The expression of 'Salawat' means: O God bless Muhammad and his descendants

Usul al-Kafi, vol. ۲, p. ۴۹۳

Imam as-Sadiq ('a) said: "The Muslim believer whose calls were not answered by Allah in this world will wish that none of them would have been accepted when, in the Hereafter, he sees the abundance of rewards (given him for their not being answered ".(and suffering the troubles in the world

Usul al-Kafi, vol. ۲, p. ۴۹۱

Imam Amir ul Mu'mineen 'Ali ('a) said: "The most beloved deed on the earth with Allah, ".Almighty and Glorious is invocation, and the best worship is modesty and piety

Bihar-ul-Anwar, vol. ۹۳, p. ۲۹۵

Imam Amir ul Mu'mineen 'Ali ('a), when teaching (some of) his followers, said: "The doors of heaven are opened at five times: When it is raining; at the time of Holy War; at the time of Call to prayer; at the time of recitation of the Qur'an with the setting of ".the sun, and at the break of dawn

Al-Khisal, by Saduq, p. ۳۰۲

Again, Imam Amir-ul-Mu'mineen 'Ali ('a) said: "Avail yourselves of the invocation in five situations: At the time of recitation of the Qur'an, at the time of prayer call, when it is raining, when attending the Holy War ready for martyrdom, when an oppressed ".person supplicates, because, certainly, there is no barrier for it beneath the Throne

Bihar-ul-Anwar, vol. ۹۳, p. ۳۴۳

Imam Husayn ('a) said: "O Lord! You are the nearest one Whom can

be requested from; You are the soonest responder, and You are the most gracious in bestowing; Whose gift is the vastest and You hearken the best to what you are asked for. I call to You, O' the Beneficent in this world and the next, and the Merciful in both "!of them

Arafah Invocation'

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "He who is bestowed four things is not deprived of four things: he who is allowed to pray is not deprived of the response to it; he who is allowed to offer repentance is not deprived of its acceptance; he who is allowed to seek forgiveness is not deprived of forgiveness; and he who is allowed to be grateful ".is not deprived of furtherance of favours

Nahjul Balagha, Saying ۱۳۵

:Note

The compiler of Nahjul Balagha, as-Sayyid ar-Radi says: This is confirmed by the Book :of Allah. About praying, Allah says

.(Call You to Me, I will answer you' (the Qur'an, ۴:۶۰ "

:About forgiveness Allah says

And whoever does evil, or wrongs his own self and thereafter seeks the pardon of' .(Allah shall find Allah Oft-Forgiving, Merciful' (the Qur'an, ۴:۱۱۰

:About gratefulness He says

.(If you be grateful, I will increase (My favours) to you' (the Qur'an, ۱۴:۷'

:About repentance He says

Verily, repentance (acceptable) with Allah is only for those who do evil ignorantly and' then turn (to Allah) soon (after); these (are those whom) Allah will turn (mercifully) to; .(and Allah is All-Knowing, All-Wise (the Qur'an, ۴:۱۷

Imam as-Sadiq ('a) said: "On

p: ٢٣

the Reckoning Day, Allah will count the invocations of believers as some good actions ".for them and thereby He will promote their position in Heaven

Bihar-ul-Anwar, vol. ۷۸, p. ۲۱۶

Imam as-Sadiq (‘a) said: "Treat your ailments with charity and repel varieties of ".affliction by invocation

At-Tahthib, vol. ۴, p.۱۱۲

Imam as-Sadiq (‘a) said: "Ask (Allah) for your requisite and insist on demanding ".because Allah likes the persistence of the insisting believers of His servants

Wasa'il-ush-Shi'ah,voI. ۷, p. ۶۰

Imam as-Sadiq (‘a) said: "I recommend you to invocation, because you can not get ".nigh to Allah by any means like it

Al-Kafi, vol. ۲, p. ۴۶۷

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "It may happen that you ask (Allah) for something and He does not give it to you in order to endow you with (something) of ".(better quality (later

Ghurar-ul-Hikam, p.۱۸۵

Ahlul Bayt

The Holy Prophet (S) said: "The likeness of my Ahlul Bayt (progeny) amongst my Ummah (followers) is similar to Noah's Ark. Those who embarked on it were rescued "....and those who rejected it perished

Bihar-ul-Anwar, vol. ۲۷, p. ۱۱۳

Imam al-Baqir, the fifth Imam, (‘a) said: "Our traditions (Ahlul Bayt) survive in the ".hearts

Bihar-ul-Anwar, vol. ۲, p. ۱۴۴

The Holy Prophet (S) said: "Make your gatherings lively with the remembrance of 'Ali-ibn-Abi-Talib." (Talk about the excellencies of 'Ali ('a)).

Bihar-ul-Anwar, vol. ۳۸, p. ۱۹۹

In 'Ikmal-ud-Din' a tradition, through 'Jabir-il-Ju'fi', is narrated from 'Jabir-ibn-'Abdillah' thus: "I said: 'O Messenger of Allah we have known Allah and His Apostle; then who is 'Ulul-Amr', those that Allah has made their obedience the

same as your obedience?' Then, the Prophet (p.h.u.h.) said: 'O' Jabir! They are, after me, my successors and the guides of Muslims; the first of them is ‘Ali ibn Abi Talib; then (Imam) Hasan, and (Imam) Husayn; then ‘Ali ibn Husayn; then Mohammad ibn ‘Ali; known in the Turah as Baqir, whom you will see, O' Jabir! When you visit him, give my regards to him. After him, there is Sadiq, Ja'far ibn Muhammad; and after him Musa ibn Ja'far; then ‘Ali ibn Musa; then Muhammad ibn ‘Ali; then ‘Ali ibn Muhammad, then Hasan ibn ‘Ali; and after him (there comes) Al-Qaim, whose name and epithet is the same as mine. He is Allah's Authority on the Earth and His Remainder amongst His servants. He is the son of (Imam) Hasan-ibn-’Ali (al-al-’Askari). This is the very personality by whose hands Allah will open the Easts and Wests of the worlds and this is the very personality who will be absent from his followers and those who love him, in which his mastership cannot be proved by a statement of anyone except for the ".one whose heart Allah tests for Faith

Jabir said: "I asked him: 'O' Messenger of Allah will his followers avail of him during his occultation?' He answered: 'Yes. By the One Who appointed me to prophethood, they will seek brightness from his light and will avail by devotion in his absence the same as '...the availing of people from the (glow of) sun when clouds cover it

.Ikmal-ud-Din, vol)

(p. ۲۵۳, with nearly similar meaning in Yanabir-ul-Mawaddah, p. ۱۱۷ ,۱

Malik-ibn-Anas said about the virtue of Imam as-Sadiq (‘a): "No eye has ever seen, no ear has ever heard, and no heart (soul) has ever been striken that there can (contemporaneously) be anybody higher than (Imam) Ja'far Sadiq (‘a) from the point ".of virtue, knowledge, worship, and piety

Bihar-ul-Anwar, vol. ۴۷, p. ۲۸

Imam Husayn (‘a) said: "By my soul, there is no Imam but he issues judgement upon the Book, establishes justice, believes in the religion of Truth, and restrains his self .alongside the way of Allah

Al-Irshad, vol. ۲۰۴

The Love of Ahlul Bayt

The Holy Prophet (S) said: "Train your children in three things: the love of your ".Prophet, the love of his progeny, i.e. Ahlul Bayt, and recitation of the Qur'an

Al-Jami'-ul-Saghir, vol. ۱, p. ۱۴

Imam as-Sadiq (‘a) said: "He who is not able to do any good unto us (Ahlul Bayt) then be may do good to our pious adherents; and he who is not able to visit us, he may visit our righteous followers by which the reward of visiting us (pilgrimage) will be recorded ".for him

Bihar-ul-Anwar, vol. ۷۴, p. ۳۵۴

Imam al-Baqir (‘a) said: "The best means by which servants can obtain nearness to Allah, Mighty and Glorious, is the obedience to Allah, the obedience to His Messenger, ".and the obedience to those charged with (spiritual) authority

Then, he (‘a) added: "The love of us (Ahlul Bayt) is Faith and the hatred of us is ".infidelity

Al-Kafi, vol. ۱, p. ۱۸۷

(Imam as-Sadiq ('a

p: ۲۶

said: "Verily, there are various degrees of serving Allah, but affection (and cordial inclination) for us, Ahlul Bayt, is the highest one."

Bihar-ul-Anwar, vol. ۲۷, p. ۹۱

The Acceptable Characteristics

The Holy Prophet (S) said: "Shall I not introduce 'a believer' to you? A believer is the one whom other believers trust with their souls and wealth. Shall I not introduce 'a Muslim' to you? A Muslim is the one from whose hand and tongue other Muslims are safe.... It is unlawful (Haram) for a believer to do wrong against another believer, or leave him/her in a lurch, or backbite against him/her, or suddenly reject him/her."

Al-Kafi, vol. ۲, p. ۲۳۵

Imam as-Sadiq ('a) said: "A Muslim believer must not attend a meeting wherein Allah laws are being disobeyed and the one is not in a position to stop it."

Usul al-Kafi, vol. ۲, p. ۳۷۴

Imam as-Sadiq ('a) said: "He who habitually tells the truth, his deeds are purified; Allah increases the sustenance of the one whose intention is good; and he who treats his family members well, Allah prolongs the length of his life."

Khisal by Saduq, vol. ۱ p. ۸۸

Imam Amir ul Mu'mineen 'Ali ('a) said: "A man came to the Prophet (S) and asked him to teach him an action so that both Allah, the Exalted, and people would love him, his wealth would increase, his body would be healthy, his life time would last long, and he would be raised with him (the Prophet). Then, he (S) said: 'These are six traits

:which need six qualities

.If you want Allah to love you, be afraid of Him and guard yourself against sin .۱

If you want people to love you, be benevolent to them and decline what they have .۲ .in their hands

.If you want Allah to increase your wealth, then give its alms tax .۳

.If you want Allah to make your body healthy, pay charity more frequently .۴

.If you want Allah to prolong your lifetime, then have regard for your kinship .۵

And, if you want Allah to raise you with me, then do prolong your prostrations .۶ "'.before Allah, the One, the Dominator

Safinat-ul-Bihar, vol. ۱, p. ۵۹۹

Imam Ridha', the eighth Imam, ('a) said: A Muslim believer is not a true believer unless there are three virtues in him: the manner of his lord, the manner of his Prophet, and the manner of his Imam. Then, the manner of his Lord is: concealing his secrets; hence Allah, to Whom belong Might and Majesty, said: 'The Knower of the Unseen! So He does not reveal His secrets to any, except to him whom He chooses as an (apostle,...'(۱

Then, the manner of his Prophet is compliance with people, when surely, Allah, Almighty and Glorious, commissioned His prophet to favour people and He has said: ('Practice forgiveness and enjoin good and turn away from the ignorant.'(۲

Then the manner of his Imam is (to be firm and) being patient on good days and bad days, when, verily, Allah to whom belong Might and

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Sura Al-Jinn, No.۷۲, verses ۲۶ and ۲۷ -۱

Space -۲

(Majesty, says: 'And (they) are patient in distress and affliction'."(١)

Uyun-ul-Akhbar-ur-Ridha', vol.١, p.٢٥۶'

Imam Muhammad ibn 'Ali, the nineth Imam ('a) said: "A Muslim believer should obtain these three virtues: success granted by Allah, be an admonisher of his self, and find ".approval from the one who advises him

Muntah-al-'Amal, p.٢٢٩

Ali ibn Husayn ('a) the fourth Imam, was once asked how he, the son of the' Messenger of Allah began each morning, and he ('a) replied: "I begin each morning :while I am demanded of eight virtues

Allah, the Exalted, demands of me the obligatory; the Prophet (S) demands of me his tradition (Sunnah); family dependents demand of me food (material); the self looks for desires; Satan demands me (to commit) sin; the two protective angels demand of me virtuousness, the angel of death demands of me the spirit and, the grave .demands of me my body

".Therefore, I am, surrounded by these traits, demanded

Bihar-ul-Anwar, vol. ٧۶, p. ١٥

Imam as-Sadiq ('a) said: "Verily everything is intimidated by a believer because the religion of Allah causes him to be powerful, and he is not intimidated by anything, ".which (epithet) is the characteristic of any believer

Bihar-ul-Anwar, vol. ۶٧, p. ٣٠٥

The Real Followers of Ahlul Bayt and Their Qualities

Imam Muhammad Baqir ('a) told Jabir: "Is it enough for a person to (merely) embellish (oneself) as a Shi'ah (follower) by professing love of us, Ahlul Bayt? Nay! By Allah, a person is not our follower except the one who fears Allah and obeys Him. O' Jabir! Our ;followers are not recognized save by humility; submission

Sura Al-Baqarah, No.۲, verse ۱۷۷ -۱

honesty; praising Allah abundantly; fasting and prayers; filial devotion; attending to the poor, needy, debtors, and orphans who live near him; saying the truth; reciting the Qur'an; withholding the tongue from people except for benediction; and being "...trustworthy for relatives in any affairs

Al-Kafi, vol. ۲, p. ۷۴

Sulayman-ibn-Mahran said that he visited Imam as-Sadiq (‘a) while some of the followers (Shi'ah) were attending him (‘a) and he heard that the Imam (‘a), addressing them, said: "(Behave) to be as ornaments for us and not to be against us as shame. Tell people of goodness, and protect your tongues and hold it from excessive talk and ".offensive speech

Al-Amali, by Saduq, p. ۱۴۲

Imam as-Sadiq (‘a) said: "Verily, we love those who are wise, perceptive (intelligent), learned, forbearing, patient, reliable, and faithful. Surely, Allah, Almighty and Glorious, favoured Prophets (‘a) with high morality. Then, he who possesses them may praise Allah for them, but he who does not have them may weep unto Allah, the Almighty and Glorious, and ask Him for them." Jabir humbly asked what they were, and the :Imam (‘a) replied

They are: piety, contentment, patient endurance, gratefulness, forbearance," modesty, graciousness, courage, enthusiasm, benevolence, truthfulness, and ".honesty in deposits

Al-Kafi, vol. ۲, p. ۵۶

Imam al-Baqir (‘a) said: "... He who obeys Allah is a lover of us, and the one who "...(disobeys Him then he is an enemy for us (Ahlul Bayt

Al-Kafi, vol. ۲, p. ۷۵

Sin and Its Effects

The Holy Prophet (S) said: "Do not look at the minuteness of the sin, but see

".Whom you have sinned against

Bihar-ul-Anwar, vol. ۷۷, p. ۷۹ and Mustadrak Al-Wasa'il, vol. ۱۱, p. ۳۳۰

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "If one of you desires to know his standing with Allah he may evaluate his situation in relation to his sins against Allah, such is his ".worthiness to Allah, the Blessed and Exalted

Bihar-ul-Anwar, vol. ۷۰, p. ۱۸

Imam as-Sadiq (‘a) addressed a group of people and inquired why they annoyed the Messenger of Allah. Someone asked Imam (‘a) how they did so, and he (‘a) said: "Do you not know that your deeds are reported to him (S)? When he (S) observes a sin against Allah among them, he becomes displeased. Therefore do not hurt the ".Messenger of Allah but do please him

Usul al-Kafi, vol. ۱, p. ۲۱۹

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "Lacking forgiveness is the worst of deficiencies ".and hastening in vengeance is (among) the greatest (of all) sins

Ghurar-ul-Hikam, p. ۲۳۵

Asbaq-ibn-Nubatah has narrated from the first Imam, Amir ul Mu'mineen ‘Ali (‘a), who said the Prophet (S) said: "When Allah Almighty and Glorious sends His wrath on a nation and does not punish (them) by it, then; their prices will go up (expensive), their lifetimes will shorten, their merchants will not gain profits, their fruits will not be abundant, their streams will not become brimful, their rain will be withheld from them, ".and their vicious ones will dominate over them

Khisal by Saduq, vol. ۲, p.۳۶۰

:Note

The summary of this tradition is that if the destructive penalty does

not destroy such a nation, they will be inflicted with seven afflictions because of their .committing sins

Imam al-Baqir ('a), the fifth Imam, said that he found in the book of Amir ul Mu'mineen 'Ali ('a) that he has said that the Holy Prophet (S) said: "When adultery appears (abundantly in a society) the (number of) sudden deaths increases; and when there is fraud, Allah takes them in expensiveness and loss. When people stop giving alms tax, the earth holds back its blessings from plants (crops), fruits, mines, and all such things. When they act unjustly according to (divine) ordinances, they have helped injustice and aggression. When they breach (their) promises, the Lord will set their enemies as absolute masters over them. When they break off connections with their kindred, possession of properties will be put in the hands of the wicked. And, when they do not perform enjoining right and forbidding wrong and, also, do not follow the chosen ones of my Ahlul Bayt, Allah will set their vicious ones over them and, in this condition, their good doers utter invocations but they are not responded ".to

Safinat-ul-Bihar, vol. ٢, p. ۶٣٠

Imam Amir ul Mu'mineen 'Ali ('a) said: "The tears do not dry up save for the hearts ".being hard, and hearts do not harden but because of the abundance of sins

Bihar-ul-Anwar, vol. ٧٠, p. ۵۵

Allah, the Exalted, told Prophet David ('a): "O' David! Give good news to the sinners of My absolute Mercy, which envelops everything (in the world of

existence), so as not to grow hopeless of My Mercy; and warn the good doers of the authority of My wrath in order not to be proud of their obedience, for pride causes ".arrogance which itself is the greatest of all sins

Al-Ithna 'Ashariyyah, p. ۵۹

Knowledge and Its Value

The Holy Prophet (S) said: "Teachers and students both share in rewards but other ".people are deprived of them

Bihar-ul-Anwar, vol. ۲, p. ۲۵

The Holy Prophet (S) said: "He who propagates religious affairs without having ".required competency does a disservice to the religion rather than serving it

Bihar-ul-Anwar, vol. ۲, p.۱۲۱

".Imam Amir ul Mu'mineen 'Ali ('a) said: "The worth of every man is in his attainments

Nahjul-Balagha, saying No. ۴۸۲

:Note

The real value of a person is his knowledge (and the perfection of his attainments). His worth and position would be in accordance with the status of knowledge and attainment he holds. Eyes that are conscious of real values do not look at the face, features, tallness of stature, size or worldly pomp and position but look at the attainments of a person and assess his worth according to these attainments. The .conclusion is that a man should strive to acquire distinction and knowledge

.The worth of every person is according to the extent of his knowledge

Ghurar-ul-Hikam, p. ۳۴۱

The Holy Prophet (S) said: " Knowledge is Allah's deposit on the earth and scholars are His trustees of it. Therefore, he who acts according to his knowledge, has really

"....delivered His deposit

Bihar-ul-Anwar, vol. ۲, p. ۳۶

Imam al-Baqir (‘a) said: "Try

".to learn knowledge because learning it is a good action and study is itself a worship

Bihar-ul-Anwar, vol. ۷۸, p. ۱۸۹

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "The one who seeks for knowledge is like a ".warrior in the cause of religion for the way of Allah

Bihar-ul-Anwar, vol. ۱, p. ۱۷۹

Imam as-Sadiq (‘a) said: " Be careful of your knowledge and see from whom you get ".it

Bihar-ul-Anwar, vol. ۲, p. ۹۲

Imam as-Sadiq (‘a) said: "Try to obtain knowledge and ornament it with patience and ".dignity; and be humble for the one who learns knowledge from you

Al-Kafi, vol.۱, p. ۳۶

Imam as-Sadiq (as.) said: "The one who learns knowledge and acts accordingly, and ".teaches it for Allah, will be called magnificently in heavens

Al-Kafi, vol.۱, p.۳۵

The Holy Prophet (S) said: "The good of this world and the world to come is with ".knowledge

Bihar-ul-Anwar, vol.۱, p. ۲۰۴

Knowledge and the Virtue of Learning It

The Holy Prophet (S) said: "He who searches for knowledge is similar to a person who fasts during the day and keeps vigil at night and is busy worshipping. If a person acquires a branch of knowledge, it is better for him than possessing as much gold as ".the height of Abu Qubais Mount which he would distribute in the way of Allah

Bihar-ul-Anwar, vol.۱, p.۱۸۴

Imam Zayn-ul-'Abideen (‘a) said: "Were people aware of what lies in the obtainment of knowledge, they would pursue it even though they had to make voyages and ".endanger their lives to obtain it

Usul-I-Kafi, vol. ۱, p. ۳۵

:Imam Amir ul Mu'mineen ‘Ali (‘a) said

".Acquiring knowledge is not possible while the body (person) is tranquil"

Ghurar-ul-Hikam, p. ۳۴۸

Imam as-Sadiq ('a) said: "Safeguard your writings and books because soon the ".occasion will arise that you will be in need of them

Bihar-ul-Anwar, vol. ۲, p.۱۵۲

Imam Amir ul Mu'mineen 'Ali ('a) said: "Surely, the completion of religion is due to the obtaining of knowledge and acting on it (accordingly), and beware that the obtaining ".of knowledge is more obligatory for you than earning wealth

Usul-ul-Kafi, vol.۱, p. ۲۳

Imam Hasan ('a) said: "Teach your knowledge to others and (try to) learn yourself the ".knowledge of others

Bihar-ul-Anwar, vol. ۷۸, p. ۱۱۱

The Holy Prophet (S) said: "The virtue of knowledge is more beloved with Allah than ".the virtue of worship

Bihar-ul-Anwar, vol. ۱, p. ۱۶۷

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Bihar-ul-Anwar, vol. ٢, p.١٥٢

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Usul al-Kafi, vol.١, p. ٢٣

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Bihar-ul-Anwar, vol. ٧٨, p. ١١١

The Holy Prophet (S) said: "The virtue of knowledge is more beloved with Allah than ".the virtue of worship

Bihar-ul-Anwar, vol. ١, p. ١٦٧

Knowledge and the Virtue of Teaching It

The Holy Prophet (S) said: "Someone who possesses knowledge on a subject but conceals it when he is asked will be bridled with reins of fire." (Therefore, if a person possesses information that would help a bewildered person and improve his situation (.but he remains silent, he has surely committed a great sin

Al -'Ithna-'Ashariyyah, p. ١١

The Holy Prophet (S) said: "The Qur'an is Allah's university; so, learn as much as you ".can in this university

Bihar-ul-Anwar, vol. ٩٢, p.١٩

The Holy Prophet (S) said: "Verily, what will continue to reach a believer, after his death, from amongst his actions and good deeds are: the knowledge which he taught and spread, the righteous child whom he left behind, and the Holy script which he

".(delivered as heritage (transcribed, and made available

Sunan- Ibn-Majeh, vol. ١, p. ٨٨

Abul-Hasan-ir-Ridha' (as.), the eighth Imam, said: "May the Mercy of Allah be upon

p: ٣۶

the servant who keeps alive our commandment." Then the person attending the Imam asked him (‘a) how their commandment could be kept alive and he (‘a) replied: "He (can) learn our sciences and teach them to people. In fact, if people knew (the merits and) the goodness of our statements, surely they would follow us."

Ma'ani-ul-Akhbar, p.۱۸۰ and 'Uyun-il-Akhbar-ir-Ridha’, vol.۱, p. ۲۰۷

The Excellence and Importance of Scholars

The Holy Prophet (S) said: "There are two groups of my Ummah that when they are pious, my Ummah will be upright and when they are immoral my Ummah will be corrupt."

The Messenger of Allah (S) was asked who they were, and he answered: "The religious scholars and rulers."

Bihar-ul-Anwar, vol. ۲, p. ۴۹

Imam al-Baqir (‘a) said: "When confronting a sage, try to be more inquisitive than talkative, and learn how to listen well as much as you learn how to speak well, and do not interrupt the statement of anyone."

Bihar-ul-Anwar, vol. ۱, p. ۲۲۲

The Holy Prophet (S) said: "O' ‘Ali! Gabriel wished to become a human being for seven reasons, which are:

۱. Congregational prayer.

۲. Companionship with scholars.

۳. Establishing peace between two persons.

۴. Honouring the orphans.

۵. Visiting the sick.

.Attending a funeral procession .۶

.Giving of water to Pilgrims .۷

".Then, be desirous of these things .۸

Al -'Ithna 'Ashariyyah, p. ۲۴۵

Imam Amir ul Mu'mineen 'Ali ('a) said: "When the utterance of the wise is to the point, ".it serves as a remedy, but if it is wrong it proves like an illness

Nahjul-Balagha, saying No. ۲۶۵

Imam Hasan

p: ۳۷

:al-'Askari, the eleventh Imam, ('a) said

The scholars of our followers (Shi'ah) are the guards of the bounds of Islam. Then," anyone of our followers who undertakes this (duty) is superior to the one who fights in the battle against the Romans, (because this one defends the theological bounds of ".(our followers

Al-Ihtijaj, vol. ٢, p. ١٥٥

Imam Ridha', the eighth Imam, ('a) said: "Beware that surely a (true religious) jurist is he who pours forth his benediction unto people, saves them from their enemies, multiplies the blessings of Heaven for them, and earns the Pleasure of Allah the ".(Exalted, for them (through guidance

Bihar-ul-Anwar, vol. ٢, p. ٥

Imam Amir ul Mu'mineen 'Ali ('a) said: " ...The reward of a religious scholar is greater than the reward of a person who is fasting on days and establishes prayers during the night and fights in the Holy War for the sake of Allah. And, when a religious scholar dies, there will appear a gap in Islam which cannot be compensated except by a ".(replacement of that (kind

Bihar-ul-Anwar, vol. ٢, p. ۴٣

Imam Amir ul Mu'mineen 'Ali ('a) told Kumayl: O' Kumayl! Those who compile wealth are dead even though they may be living, while the sages (who are endowed with knowledge) will remain as long as the world remains. Their bodies perish but their ".depictions will exist in the hearts

Nahjul-Balagha, saying No.١۴٧

Imam Husayn ('a) said: "...Verily, the paths to Muslims' affairs and the religious ordinances are in the hands of the godly scholars who are the

"... .trusties of Allah in His lawful and unlawful things

Tuhaful-'Uqul, p.١٧٢

Being Attentive to the Hereafter

The Holy Prophet (S) said that the disciples of Jesus (‘a) asked him with whom they should make friends, and he (‘a) replied: "With one whose presence reminds you of God, his speech increases your knowledge and his deed inspires you (to work ".righteously for) the next world

Bihar-ul-Anwar, vol. ١, p. ٢٠٣

Amir ul Mu'mineen ‘Ali (‘a) said: "No business should hinder you from being busy doing good for the coming world, hence, surely, the length of opportunity is a very short ".time

Ghurar-ul-Hikam, p. ٣٣٥

Amir ul Mu'mineen ‘Ali (‘a) said: "He who sells his next life for his present life in this ".world, loses both of them

Ghurar-ul-Hikam, p. ٢٧۴

Imam Hadi, the tenth Imam, (‘a) said: "Remember when you are on your deathbed and your body is lying before your family members, then there is no physician to ".prevent you (from death) nor a friend to avail you

Bihar-ul-Anwar, vol. ٧٨, p. ٣٧٠

Repentance

The Holy Prophet (S) said: "The sigh of the people of Hell is mostly because of the ".postponement of repenting

Al-Mahajjat-ul-Bayda

Imam al-Baqir (‘a) said: "He who repents of his sins is as the one who has not any (burden of) sin.

Wasa'il-ush-Shi'ah vol. ۱۶, p. ۷۴

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "How numerous procrastinators there are who postpone (repenting and doing good deeds) until when death overtakes them!

Ghurar-ul-Hikam, p. ۲۴۰

The Holy Prophet (S) told ‘Ali-ibn-Abi-Talib (‘a): "O' ‘Ali! Blessed is he who Allah looks upon while he is

.weeping for the sin that none is aware of except Allah

Various traditions emphasize that one must not let others know of his sins. One must) (.make confessions about his sins only to Allah and, then, repent

Bihar-ul-Anwar, vol. ٧٧, p. ۶٣

The Holy Prophet (S) said: "During the third part of every night and on the night before Friday from the beginning (until the break of dawn) Allah sends an angel unto the sky of the earth in order to call: 'Is there any needy who asks that I may bestow upon him his need? Is there any repentant one that I may return to him? Is there any seeker of "'?forgiveness that I may forgive him

:Note

Islamic traditions teach that sleeping on the night before Friday is called 'the regret sleep'; for, on the Reckoning Day, people will regret very much that they had been .asleep on the nights before Fridays

Bihar-ul-Anwar, vol. ٣, p. ٣١۴

Imam as-Sadiq, the sixth Imam, ('a) said: "Shut the doors of sins through seeking (refuge to God, and open the doors of obedience by (reciting) 'Bismillah'."(١)

Bihar-ul-Anwar, vol. ٩٢, p. ٢١۶

Protecting the Honour of Believers

Imam al-Baqir ('a) said: "It is compulsory for every Muslim to conceal even seventy great faults of his fellow Muslims (in order to save his prestige)." (His faults should be .(dealt with personally but not be spread among the members of society

Bihar-ul-Anwar, vol. ٧۴, p. ٣٠١

Imam Amir ul Mu'mineen 'Ali ('a) said: "Accept the apology of your Muslim brother and if he has not any, invent

۱- bismillah-ir-rahman-ir-rahim / Bismillah, here is a short form of /

".one for him yourself

Bihar-ul-Anwar, vol. ٧۴, p. ١۶۵

Imam Amir ul Mu'mineen ('a) said: "The worst form of betrayal is the disclosure of ".confidential information

Mustadrak Al-Wasa'il-ush Shi'ah, vol. ١٢, p. ٣٠۵, No.١۴١۵۵

Imam Amir ul Mu'mineen 'Ali ('a) said: "Your admonition (to the wrong-doer) in the .(presence of people is to humiliate him." (You must talk to him in private

Ghurar-ul-Hikam, p. ٣٢٢

Imam as-Sadiq ('a) said: "From the most beloved deeds with Allah, Almighty and Glorious, is bringing happiness to a Muslim believer such as: satiating his hunger, ".removing his grief, or paying his debt

Al-Kafi, vol. ٢, p. ١٩٢

Righteous Deeds

The Holy Prophet (S) said: "To make peace between two individuals (in comparison) is ".worthier than one's entire prayers and fastings

Bihar-ul-Anwar, vol. ٧۶, p. ۴٣

Imam Amir ul Mu'mineen ('a) said: "If a person thinks well of you, make his idea hold ".true

Nahjul-Balaghah, p. ۵١١, saying No. ٢۴٨

The Holy Prophet (S) said: "He who leads (others) to piety (will be rewarded) the same ".as the doer of that good action

Bihar-ul-Anwar, vol. ٩۶, p. ١١٩

Imam as-Sadiq ('a) said: "There are six things that a Muslim believer can be profited

:by after his death

.A righteous child who seeks forgiveness for him .۱

.The Holy scripture which will be recited from .۲

.(A well which he had dug (for the benefit of people .۳

.The tree which he had planted .۴

.The charity of water that he had caused to flow .۵

".A good tradition which will be followed (by people) after him .۶

,Khisal by Saduq .۷

p: ۴۱

The Holy Prophet (S) said: "If it were not hard upon my Ummah, I would enjoin them to brush (their teeth) with every prayer."

Bihar-ul-Anwar, vol. ۷۶, p. ۱۲۶

Injustice and Transgression

The Holy Prophet (S) said: "On the Day of the Resurrection a caller will announce: "Where are the oppressors and their assistants and those who prepared an inkwell for them or fastened a bag for them or supplied the ink of a pen (for them)? Then, gather these (people) with them!'"

Thawabab-ul-'A'mal, p. ۳۰۹

Imam Amir ul Mu'mineen 'Ali ('a) said: "By Allah, even if I am given all the domains of the seven countries with all that exists under the skies in order that I may disobey Allah to the extent of snatching one grain of barley from an ant, I would not do it."

Nahjul-Balagha, p. ۳۴۷

Imam al-Baqir, the fifth Imam, ('a) said: "There are three types of transgressions: the one which Allah, the Exalted, forgives, the one He does not forgive, and that one which He does not ignore. Thus, the transgression that He does not forgive is infidelity unto Allah, the Almighty, and Glorious. And, the transgression which Allah forgives is the one that a person commits (against) himself between him and Allah, to Whom belong Might and Majesty. But the transgression which He does not ignore is the one committed against rights of men."

Explanation

The third transgression is referring to when a person infringes upon the rights of others. The way to forgiveness is first by satisfying (contenting) the person

whose rights were infringed upon. If that person forgives him, then the transgression becomes as one that the person has commited against himself. He may then seek .forgiveness from Allah

Al-Kafi, vol. ٢, p. ٣٣٠

Imam Amir ul Mu'mineen 'Ali ('a) said: "Transgression causes the foot to go astray, ".takes the blessings, and kills the nations

Sharh Ghurar-ul-Hikam, vol. ٢, p. ٣۶

Imam Amir ul Mu'mineen 'Ali ('a) said: "... Nothing is more inducive of the reversal of Allah's bounty or for hastening of His retribution than continuance in oppression, because Allah hears the prayer of the oppressed and is on the look-out for the ".oppressors

Nahjul-Balagha, Letter ۵٣

The Rights of Fellow Muslims

The Holy Prophet (S) said: "He who grieves a true Muslim cannot then compensate for it by offering him the entire world because it is not sufficient compensation (unless he ".(repents and appeases the said person

Bihar-ul-Anwar, vol. ٧۵, p. ١۵٠

Imam al-Kadhim ('a) said: "Among your most compulsory duties towards your Muslim brother is that you conceal nothing from him which profits him either in this life or in ".the Hereafter

Bihar-ul-Anwar, vol. ٢, p. ٧۵

Imam Hasan, the second Imam ('a), said: "Treat others similar to the way you would ".like for them to treat you

Bihar-ul-Anwar, vol. ٧٨, p. ١١۶

Imam Amir ul Mu'mineen 'Ali ('a) said: "May Allah have mercy upon the person who ".services a right and removes a wrong, or refutes an injustice and establishes justice

Ghurar-ul-Hikam, p. ١٨١

Imam as-Sadiq ('a) said: "These four characteristics are from the manners of Prophets ('a): righteousness, graciousness, patience and

".perseverance in tolerating misfortunes, and rising for the right of a believer

Tuhaf-ul-Uqul, p. ٢٧٧

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "Surely, it is the common people of the community who are the pillars of the religion, the power of the Muslims and the defence against the enemies. Your leaning should therefore be towards them and ".your inclination with them

Nahjul Balagha, Letter ٥٣

Imam as-Sadiq (‘a) said: "In no way is Allah worshipped better than by fulfilling the ".right of a believer

Al-Kafi, Vol.٢, p. ١٧٠

".The Holy Prophet (S) said: "He who hurts a Muslim believer, surely he has hurt me

Bihar-ul-Anwar, vol. ٦٧, p. ٧٢

The Holy Prophet (S) said: "He who unlawfully and usurpingly deprives a believer of wealth, Allah will continue to be displeased with him and does not accept his good actions that he fulfills; and none of them will be recorded among his good deeds until ".he repents and returns the wealth which he had taken to its owner

Mustadrak-ul-Wasa'il, vol. ١٧, p. ٨٩

Greetings

The Holy Prophet (S) said: "When you meet each other then initiate greeting (salam) and embrace; and when you separate from each other, then depart with seeking ".forgiveness

Bihar-ul-Anwar, vol. ٧٦, p. ٤

Imam Husayn-ibn-’Ali (‘a) said: "Seventy rewards is the share of the one who initiates a 'greeting' and only one reward belongs to the one who returns the 'greeting'."

(When two people see each other, the initiator of the exchange of greetings receives a greater reward.)

Bihar-ul-Anwar, vol. ٧٨, p. ١٢٠

Imam as-Sadiq ('a) said that the Messenger of Allah

S) gathered the children of 'Abd-il-Muttallib and said: "O' children of 'Abd-il-Muttallib!) Initiate greetings, have regard for kinship, perform the night prayers while people are asleep, feed (others) food, and deliver good speech and thereby you will enter ".paradise in peace

Bihar-ul-Anwar, vol. ۶۹, p. ۳۹۳

Imam as-Sadiq ('a) said: "He who initiates a greeting is more beloved with Allah and ".His Messenger

Wasa'il-ush-Shiah vol.۱۲, p. ۵۵

Enjoining Right and Forbidding Wrong

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful. 'Al-i-'Imran, No. ۳, verse ۱۰۴

The Holy Prophet (S) said: "The time when my Ummah (Muslim followers) merely count on others to enjoin right and forbid wrong, in fact, they have declared a fight ".against Allah, the Exalted

Bihar-ul-Anwar, vol. ۱۰۰, p. ۹۲

Imam Amir ul Mu'mineen 'Ali ('a) said: "He who abandons forbidding what is wrong theoretically and practically (and is indifferent while seeing vices committed) is a ".moving corpse amongst the living

Bihar-ul-Anwar, vol. ۱۰۰, p. ۹۴

The Holy Prophet (S) said: "To prevent a Muslim from doing an unlawful action is ".equivalent with Allah to the performance of seventy accepted Hajj

Mustadrak Al-Wasa'il-ush-Shia'h, vol. ۱۱, p. ۲۷۸

Imam Amir ul Mu'mineen 'Ali ('a) said: "Ask others to do good; you will thus be among the good doers. Desist others from evil with your action as well as your speech, and

stay away, to the best of your ability, from he who commits it. Struggle for Allah as is His

p: ۴۵

due; and the reviling of a reviler should not deter you in matters of Allah. Leap into ".danger for the sake of right wherever it may be

Nahjul Balagha, p. ۳۹۲ letter ۳۱

Imam al-Baqir (‘a) said: "Verily, enjoining what is right and forbidding what is wrong is the way of prophets and the method of good doers. It is such a great obligatory deed (wajib) by which other obligatory deeds can survive, other creeds can be saved, "...bargains are lawful, injustices are warded off, and prosperity can fill the earth

Al-Kafi, vol. ۵, p. ۵۶

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "The firmness of the religion is due to enjoining .what is good and forbidding what is wrong, and observing the limits of Allah

Ghurar-ul-Hikam, p. ۲۳۶

The Holy Prophet (S) said: "The one who sees a wrong action done should prohibit it by his deed, if he is capable, of course; and if he cannot do that, he should prohibit it ".by his tongue, but if he is not able to do even that, he may forbid it by his heart

Wasa'il-ush-Shi'ah, vol. ۱۶, p. ۱۳۵

The Holy Prophet (S) said: "He who enjoins right and prohibits wrong is the vicegerent ".of both Allah and His Messenger on the earth

Mustadrak-ul-Wasa'il, vol. ۱۲, p. ۱۷۹

The Holy Prophet (S) said: " Whensoever my Ummah undertake to enjoin right and prohibit evil and associate in establishing benevolence, they live happily and ".prosperously; but when they stop doing so, the blessings will be taken off from them

,At-Tahthib, vol. ۶

Imam Amir ul Mu'mineen ‘Ali (‘a) said to Imam al-Hasan and Imam al-Husayn (‘a) when Ibn Muljam (the curse of Allah be upon him) struck him (fatally with a sword): "... Fear Allah (and again) fear Allah in the matter of Jihad, (struggle for the Holy War), "...with the help of your property, lives and speech in the way of Allah

Do not give up bidding for good and forbidding from evil lest the mischievous gain" positions over you, and then (in that case) when you pray, your invocations will not be .granted to you

Nahjul Balagha, Letter ۴۷, p. ۴۲۲

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "Enjoining good is the most excellent deed of ".people

Mustadrak-ul-Wasa'il, vol. ۱۲, p.۱۸۵

Imam as-Sadiq (‘a) said: "All good deeds totally, including even the struggle in the Holy War in the way of Allah, comparing with enjoining right and forbidding wrong, is .like a small amount of saliva compared with a deep ocean

Bihar-ul-Anwar, vol. ۱۰۰, p. ۸۹

Imam al-Baqir, the fifth Imam, (‘a) said: " Allah, Almighty and Glorious, revealed to Prophet Jethro (Shu'ayb) (‘a): 'I will punish one hundred thousand people of your folk. Forty thousand people are from their vicious ones but sixty thousand of them are from their good-doers. Jethro (‘a) inquired: 'These are the vicious (who deserve punishment), but what about the good-doers?' Then, Allah, Almighty and Glorious, revealed to him: 'They (the good-doers) associated with the sinners and did not ".become angry because of My wrath

Al-Kafi, vol. ۵, p. ۵۶

Imam Amir-ul-Mu'mineen ‘Ali

a) said: "Ask others to do good and forbid evil and do know that 'enjoining right and(' forbidding wrong' never draws death near nor ceases sustenance."

Wasa'il-ush-Shi'ah, vol. ۱۶, p. ۱۲۰

Imam as-Sadiq ('a) said: "Woe to the people who do not support the religion of Allah by enjoining good and forbidding evil."

Mustadrak Al-Wasa'il-ush-Shi'ah, vol. ۱۲, p. ۱۸۱

The Tongue and Its Evils

The Holy Prophet (S) said: "Affliction caused by the tongue is worse than (that caused by) the strike of the blade of a sword."

Bihar-ul-Anwar, vol. ۷۱, p. ۲۸۶

The Holy Prophet (S) said: "Among all things, the tongue deserves to be prisoned longer than anything else." (Because most of our sins are committed by it, such as backbiting, telling lies, defaming, mocking, insulting, etc.)

Bihar-ul-Anwar vol. ۷۱, p. ۲۷۷

Imam Amir-ul-Mu'mineen 'Ali ('a) said: "Do contemplate before speaking so that you may guard yourself from (committing) errs."

Ghurar-ul-Hikam, p. ۲۲۸

The Holy Prophet (S) said: "The destruction of man lies in three (things): his stomach, his lusts, and his tongue."

Waqayi'-ul-'Ayyam, p. ۲۹۷

Imam al-Baqir, the fifth Imam, ('a) said: "No one is safe from sins unless the one controls his/her tongue."

Bihar-ul-Anwar, vol. ۷۸, p. ۱۷۸

Backbiting and Faultfinding

The Holy Prophet (S) said: "Slander acts quicker against the faith of a Muslim believer ".than leprosy does against his body

Usul al-Kafi, vol. ٢, p. ٢٥٧

Imam Amir-ul-Mu'mineen Mi ('a) said: "The listener to backbiting is the same as the ".backbiter

Ghurar-ul-Hikam, p. ٣٠٧

The Holy Prophet (S) said: "The abandoning of backbiting is more valuable to Allah, Almighty and Glorious, than the performance of ten

".thousand rak'at of recommended prayers

Bihar-ul-Anwar, vol. ۷۵, p. ۲۶۱

Abd-ul-Mu'min-il-Ansari said that once he himself arrived in the presence of Imam' Abil-Hasan Musa ibn Ja'far (‘a) where Abdillah-il-Ja'fari had attended and Abdul-Mu'min smiled at him. Then he (‘a) inquired whether Abdul-Mu'min liked Abdillah Al-Ja'fari when he replied to the Imam (‘a) that he did not like him ('Abdillah) but on his account (the seventh Imam). Then Imam (‘a) said: "He is your brother, and a Muslim believer is the brother of another Muslim believer though their fathers are not the same. Hence, cursed is he who accuses his (Muslim) brother, cursed is he who deceives his (Muslim) brother, cursed is he who does not advise his (Muslim) brother, ".and cursed is he who slanders his (Muslim) brother

Bihar-ul-Anwar, vol. ۷۵, p. ۲۶۲

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "The most vicious person is he who looks for ".other people's defects while he overlooks his own faults

Tara'if-ul-Hikam, p. ۱۷۶

Imam Kazim (‘a) said: "Cursed is the one who backbites against one's brother (fellow ".(Muslim

Bihar-ul-Anwar, vol. ۷۴, p. ۲۳۲

Telling Lies

Anas-ibn-Mlaik narrates from the Messenger of Allah (S) who said: "Accept six things' :from me, then I will accept (and guarantee) the entrance of Heaven for you

.When you speak, tell no lies .۱

.When you promise, do not break it .۲

.When you are trusted (by others), be honest .۳

.(Lower your eyes (from committing sin .۴

.Guard your modesty .۵

".Hold your hands and tongues .۶

Khisal al-Saduq, p. ۳۲۱

Imam Abi-Muhammad-al-al-'Askari, the eleventh Imam, ('a) said: "Wickedness

".was put inside a house, and the key (of its door) was rendered to be lies

Bihar-ul-Anwar, vol. ۷۲, p. ۲۶۳

Imam Sajjad ('a) said: "Avoid telling lies irrespective of small or great, whether it is in earnest or joking, because when a person tells a lie in small (things), he dares to tell a ".lie in great things, too

Tuhaful-Uqul, p. ۲۰۱

Once Imam Amir-ul-Mu'mineen 'Ali ('a) was asked about the distance between the truth and untruth and, while he ('a) was showing the distance between his eye and ear with his four fingers in order to illustrate this distance as his answer, he said: "."'What your eyes see is 'truth' and what your ears hear is for the most part 'untruth

Bihar-ul-Anwar, vol. ۷۵, p. ۱۹۶

Imam al-Baqir ('a) said: "Verily, Allah, the exalted, has put some locks on vices, the ".key of which He has put in wine, but the vice of lying is worse than wine

Al-Kafi, vol. ۲, p. ۳۳۹

".Imam Ridha' ('a) said: "Be truthful and avoid telling lies

Bihar-ul-Anwar, vol. ۷۸, p. ۳۴۷

Companions and Friendship

The Holy Prophet (S) said: "Man is influenced by the faith of his friends. Therefore, be ".careful of whom you associate with

Bihar-ul-Anwar, vol. ۷۴, p. ۱۹۲

Imam as-Sadiq ('a) said: "Be the friend of he who may grace you, not of one whom you are better than." (- viz. make friends with ones who are higher than you so that (.you progress

Bihar-ul-Anwar, vol. ٧۶, p. ٢۶٧

Imam as-Sadiq ('a) said: "My most beloved brother is he who (makes me aware

".of) my faults

Bihar-ul-Anwar, vol. ٧۴, p. ٢٨٢

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "Verily, there are three (types of) friends for a :Muslim

The friend who says: 'I am with you whether you are alive or dead', and this is his .١ .deed

The friend who says: ' I am with you unto the threshold of your grave and then I will .٢ .leave you', and this is his child

The friend who says: 'I will be with you until when you die', and this is his wealth .٣ ".which will belong to the inheritors when he dies

:Note

From this tradition, and the like, we understand that the only thing which will avail for individuals in the Hereafter is Faith and good deeds. This is also referred to in many :Islamic traditions as well as the verses of the Holy Qur'an, for example

For those who believe and work righteousness is (every) blessedness and a beautiful" (place of (final) return." (١٣:٢٩

As to those who believe and work righteousness, verily We shall not suffer to perish" (the reward of any who do a (single) righteous deed." (١٨:٣٠

As to those who believe and work righteous deeds, they have, for their" (entertainment, the Gardens of Paradise." (١٨: ١٠٧

On those who believe and work deeds of righteousness, will (God) Most Gracious" (bestow Love." (١٩:٩۶

Al-Khisal by Saduq, vol. ١, p. ٨٨

Imam as-Sadiq (‘a) said: "Be careful to have truthful friends and try to obtain them,

for they are your support when you are in welfare, and your

.advocator when you have misfortune

Bihar-ul-Anwar, vol. ۷۴, p. ۱۸۷

".Imam Sajjad (‘a) said: "The meeting of the righteous invites you to goodness

Bihar-ul-Anwar, vol. ۷۸, p.۱۴۱

Imam Sajjad (‘a) said: "Beware of the companionship of the sinful, and helping of the ".unjust

.Bihar-ul-Anwar, vol. ۷۸, p.۱۵۱

Immoral Friends

Imam as-Sadiq (‘a) said: "He who seeks the company of those who insult the lovers of ".Allah has surely disobeyed Him, the Sublime

Usul al-Kafi, vol. ۲, p. ۳۷۹

Imam as-Sadiq (‘a) said: "When you are informed of a fellow companion committing an evil action, then go to him and tell him: 'O so and so! Either refrain from committing ".this sin or keep away from us'; then, avoid him unless he does so

Wasa'il-ush-Shi'ah, vol. ۱۶, p. ۱۴۶

Imam as-Sadiq (‘a) has narrated from his father Imam Muhammad Baqir (‘a) who said his father ‘Ali ibn Husayn (‘a) stated: "O' my son! Beware of five (groups) and do not seek companionship with them, do not speak with them, and do not make friends ".with them on (the) way

Then, Imam al-Baqir (‘a) asked his father who they were and might he introduce them :to him. He responded

Beware of and do not associate with the one who tells lies. He is as a mirage which" ".makes near for you what is far, and makes far to you what is near

Beware of and do not associate with an immoral person, because he will sell you at" ".the price of a morsel or less than that

Beware of and do not associate with a miser"

".because he will deprive you of his wealth when you are seriously in need of it

Beware of and do not associate with a fool, because he wants to be of avail to you" ".but he harms you

Beware of and do not associate with the one who disregards his kinfolks, because I" found him (such a person) cursed in the Book Allah, Almighty and Glorious, in three ".occurrences

They are: Sura Al-Baqarah, No.۲, verse ۲۷; Sura Ar-Ra'd, No.۱۳, verse ۲۵; and Sura .Muhammad, No.۴۷, verse ۲۲

Al-Kafi, vol. ۲, p. ۶۴۱

Imam Amir-ul-Mu'mineen 'Ali ('a) said: "O' Kumayl! Say what is just in any condition. Be friends with the righteous and avoid the evil doers, stay away from the hypocrites ".and do not accompany the treacherous

Mustadrak-ul-Wasa'il, vol. ۱۲, p. ۱۹۷

Serving People

The Holy Prophet (S) said: "He who decreases a grief out of the grieves of this world for his Muslim brother, Allah will decrease for him a grief out of the grieves of the ".Hereafter

Shahab-ul-Akhbar, p. ۱۹۴

Imam Husayn ('a) said: "Verily, the procession of people's needs towards you is from among the blessings of Allah upon you. Therefore, grieve ye not because of these ".blessings

Bihar-ul-Anwar, vol. ۷۴, p. ۳۱۸

Imam Amir ul Mu'mineen 'Ali ('a) said: "Whenever you find that your Muslim brother is .(in need, try to see to it." (Do not let him feel compelled to verbalize his need

Bihar-ul-Anwar, vol. ۷۴, p. ۱۶۶

Imam as-Sadiq ('a) narrates from his forefathers ('a), from the Messenger of Allah (S), who said: "He who feeds a

believer to satiate him, Allah will feed him from the fruits of Heaven; he who dresses him to cover his nakedness, Allah will give him clothing of brocade and silk; he who quenches the thirst of a believer, Allah will give him drink of the sealed container; and he who helps him or removes his grief, Allah will settle him under the shade of His ".Throne on the Day of Reckoning when there is no shade except for His Shade

Bihar-ul-Anwar, vol. ۷۴, p. ۳۸۲

The Holy Prophet (S) said: "People are the dependents of Allah for sustenance, so the most beloved one of people with Him is the one who is helpful to the dependents Allah ".and makes the family members of a house happy

Al-Kafi, vol. ۲, p. ۱۶۴

The holy Prophet (S) said: "He who helps a Muslim believer (in his troubles), Allah, Almighty and Glorious, will remove from him seventy-three agonies, one of which is in this world and seventy-two other agonies at the time of Great Agony, when people ".(are busy with themselves (in Hereafter

Al-Kafi, vol. ۲, p.۱۹۹

Giving Loan

The Holy Prophet (S) said: "He whom is referred to by his Muslim brother (to borrow) but he does not give him loan, Allah will forbid him entering Paradise on the Day when ".the righteous will be recompensed

Bihar-ul-Anwar, vol. ۷۶, p. ۳۶۹

The Holy Prophet (S) said: "The one from whom his brother Muslim needs borrowing but he does not give him loan, Allah prohibits him entering Paradise on the Day

".when the righteous will be recompensed

Bihar-ul-Anwar, vol. ۷۶, p. ۳۶۷

Helping the Needy

The Holy Prophet (S) said: "Ask (questions from) the learned, speak with the wise, and ".associate with the poor

Tuhaf-ul-'Uqul, p. ۳۴

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "The cause of the cessation of (one's) wealth is ".leaving the needy heedless

Ghurar-ul-Hikam, vol. ۴, p. ۱۹۰

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "The Holy Prophet (S) narrated from Allah, the Exalted, on the night of ascent, Who said: 'O' Ahmad, My love is the loving of the poor. Bring the poor nearer to yourself and situate them close to yourself in order that I "...approach you

Al-Hayat, vol. ۲, p. ۵۱

Imam as-Sadiq (‘a) said: "Whoever satiates a hungry believer so that the one is satisfied fully, neither a human being among people nor a near-stationed angel nor a divine Messenger knows how great his reward is in the Hereafter except Allah, the Lord of the Worlds." Then, he added: "Feeding a hungry Muslim is from among the means of forgiveness." After that he recited the word of Allah, Almighty and Glorious: "Or the feeding on a day of hunger, of an orphan near of kin, or to the indigent (down) .(in the dust." (Sura Balad, No. ۹۰, verses ۱۴ to ۱۶

Al-Kafi, vol. ۲, p. ۲۰۱

Donation and Pleasing The Believers

The Holy Prophet (S) said: "When charity (alms) is delivered out of the hand of its owner, it (the thing being given) says five things: 'At first I was perishing and you gave

me life; I was insignificant and

p: ۵۵

you made me great; I was an enemy and you turned me into a friend; you used to ".'protect me then but now I will protect you up to the Day of Resurrection

Al-Ithna 'Ashariyyah, p.۲۲۳

Imam Kazim, the seventh Imam, ('a), said: "He who makes a Muslim believer happy, ".(then, he has initially pleased Allah, secondly the Prophet and thirdly us (Ahlul Bayt

Bihar-ul-Anwar, vol. ۷۴, p. ۳۱۴

Imam Amir-ul-Mu'mineen ('a) said: Allah, the Glorified, has fixed the livelihood of the destitute in the wealth of the rich. Consequently, whenever a destitute remains ".(hungry it is because some rich persons have denied him (his share

Nahjul Balagha, p. ۵۳۳, saying No. ۳۲۸

Imam as-Sadiq ('a) said: "By Allah, he who withholds his wealth from helping a needy ".believer will never taste the food of Heaven nor drink from the drink sealed there

Bihar-ul-Anwar, vol. ۷۵, p. ۳۱۴

Charity and Alms

The Holy Prophet (S) said: "My community will continue to live fairly while they are faithful (to each other), return the deposits (to their owners), and give alms (of their property); but, if they do not fulfil these duties, they will encounter famine and ".scarcity

Wasa'il-ush Shia'ah, vol. ۶, p.۱۳

Imam Amir-ul-Mu'mineen 'Ali ('a) said: "O' children of Adam! Be your own representative in the matter of your property and do with it whatever you like to be ".done with it after your death

:Note

The meaning is that if a person desires that after his death a portion of his property

should be spent on charity, he should not wait for

p: ۵۶

his death but spend it wherever he desires even during his lifetime; for it is possible that after his death his successors may not act upon his will or he may not get an .opportunity to write a will

Nahjul-Balagha, p. ۵۱۲ Saying No. ۲۵۴

The Holy Prophet (S) said: "Give alms and cure your sick persons by it, because alms can surely remove your bad fortunes and ailments; and it causes prolongation of your ".lifetimes and increases your rewards

Kanz-ul-'Ummal, vol. ۶, p. ۳۷۱

:It is narrated from the Holy Prophet (S) who said

:When I ascended to the sky, I saw three lines written on the door of Heaven"

The first line: In the Name of Allah, the Beneficent, the Merciful; I am Allah and there .is no god save Me that My Grace preceeds My wrath

The second line: In the Name of Allah, the Beneficent the Merciful; charity is repaid .ten times and loan eighteen times, and regard for kinship thirty times

The third line: He who understands My Rank and My Lordship should never accuse Me ".regarding sustenance

Al - Ithna 'Ashariyyah, p. ۸۵

Tawus-ibn-il-Yaman said that he heard when Imam 'Ali-ibn-il-Husain, Zainul-'Abidin ('a) that said the epithets of a believer were five then he asked him ('a) about them and he answered: "Piety in private, donating charity at the time of need, patience when misfortunes come, tolerance at the time of anger, truthfulness when there is ".fear

Al-Khisal by Saduq, p. ۱۲۷

Regard for Kinship

The Holy Prophet (S) said: "He who wishes that his sustenance be

increased for him and his death day be delayed, then he should pay attention to his ".kinsfolk

Bihar-ul-Anwar, vol. ٧۴, p. ٨٩

Imam 'Ali ibn Musa al-Ridha' ('a) said: "Wealth does not (excessively) accumulate but by having five traits: extreme miserliness, high expectations, overwhelming greed, ".breaking off ties with one's kindred, and preferring this world to the next

Bihar-ul-Anwar, vol. ٧٣, p. ١٣٨

:(Imam Muhammad Baqir ('a) said: regard for kinship causes (five advantages

.The purification (and acceptance) of deeds .١

.Increase in wealth .٢

.Repelling misfortunes .٣

.(Easiness in Reckoning, (in the Hereafter .۴

.Prolonging life .۵

Usul al-Kafi, vol. ٢, p. ١۵٠

The Holy Prophet (S) said: "There are three groups who will not (be allowed to) enter ".Heaven: drinkers of wine, witches, and renouncers of one's kindred

Al-Khisal, p. ١٧٩

Kindness to Parents

The Holy Prophet (S) said: "The pleasure of Allah lies in the pleasure of one's parents ".(in the case that it is right), and His wrath lies in their wrath

Mustadrak-ul-Wasa'il-ush-Shi'ah, vol. ١۵, p. ١٧۶

Imam as-Sadiq ('a) said: "The best deeds are: punctual prayer, kindness to parents,

".and contributing to the Holy War (against the pagans) in the path of Allah

Bihar-ul-Anwar, vol. ٧۴, p. ٨۵

Imam as-Sadiq ('a) said: "He who wishes Allah, Almighty and Glorious, to lighten the agonies of death, he should have regard for his kinship, and treat his parents with goodness. Then, when a person does so, Allah will make the agonies of death easy for ".him and he will not be stricken by poverty in his life at all

,Safinat-ul-Bihar, vol. ٢

Imam as-Sadiq ('a) said: "He who glares at his parents with wrathful eyes, although they have been unjust to him, Allah will not accept his prayers (unless he repents)."

Usul al-Kafi, vol. ۲, p. ۳۴۹

Imam as-Sadiq ('a) said: "Do treat kindly your parents so that your children do the same to you; and be pious unto the wives of people so that your wives remain pious."

Al-Kafi, vol. ۵, p. ۵۵۴

Imam as-Sadiq ('a) said: "Once a person came to the Prophet (S) and asked him about good treatment to parents. Then, he (S) said 'Treat kindly your mother, treat kindly your mother, and treat kindly your mother; be kind to your father, be kind to your father, and be kind to your father but begin (that kindness) with your mother before your father.'"

Al-Kafi, vol. ۲, p. ۱۶۲

The Rights of Children

The Holy Prophet (S) told Amir-ul-Mu'mineen 'Ali ('a): "O' 'Ali! Allah has cursed the parents who would cause their child to be disobedient of them by cursing them."

Wasa'il-ush Shiah, vol. ۲۱, p. ۲۹۰

Imam Amir-ul-Mu'mineen 'Ali ('a) said to one of his followers: "Do not devote most of your activity to your wife and your (grown up) children, because if your wife and children are lovers of Allah, then He will not leave His lovers uncared for, and if they be enemies of Allah, then why should you worry and keep yourself busy about the enemies of Allah."

There are two opposite extremes that can be taken by men in regards to providing) for their

families. One is the negligence of his responsibility to them and the other, which is addressed here, is the excessive compiling of wealth for them. Either of these two .(extremes are advised against

Nahjul-Balagha, p. ۵۳۶, saying No. ۳۵۲

Imam as-Sadiq (‘a) said: "Take action in teaching traditions (of Ahlul Bayt) to your ".children before the corrupted persons precede in corrupting them

Al-Kafi, vol. ۶, p. ۴۷

Imam as-Sadiq (‘a) said: "Benediction of a man to his child is his benediction to his ".parents

Man La YahduruhuI Faqih, vol. ۳, p. ۴۸۳

Imam Amir-ul-Mu'mineen ‘Ali (‘a) said: "The right of a child upon his father is that he should give him a nice appellation, train him well and teach him the Qur'an (with its ".(rules

Nahjul Balagha, Saying ۳۹۹

".The Holy Prophet (S) said: "Have your children to learn swimming and and shooting

Al-Kafi, vol. ۶, p. ۴۷

The Holy Prophet (S) said: "When your children are grown up to seven years, teach them the prayers, and when they are ten years old, seriously admonish them for it (in ".order that they establish prayers); and separate their sleeping beds from each other

Kanz-ul-Ummal, vol. ۱۶, No. ۴۵۳۳۰

Imam Sajjad, the fourth Imam, (‘a) said: "The right of your child is that you know that he has emerged from you and in this world, his right and wrong are attributed to you. You are responsible of his fine teaching and training, guiding him to his Lord, Almighty and Glorious, and, assisting him to obey Him. Therefore, be sure that if you do a

favour to your child, you will obtain it; and if you act viciously against him, it will come ".back to you, too

Man La Yahduruhul Faqih, vol. ۲, p. ۶۲۲

The Holy Prophet (S) said: Honour your children and train them well, you will be ".forgiven by Him

Bihar-ul-Anwar, vol. ۱۰۴, p. ۹۵

Suckling

The Holy Prophet (S) said: "Yes, the reward of a woman during her pregnancy until childbirth, and unto when she weans the child, is like that of a stationed (soldier guarding the Muslims' borders against the attack of pagan enemies) for the sake of ".Allah. So, if she dies during that, she will have the rank of a martyr

Man La Yahduruhul Faqih, vol. ۳, p. ۵۶۱

Imam Amir-ul-Mu'mineen 'Ali ('a) said: "No milk is greater in prosperity than the ".mother's milk for the baby to suck from

Wasa'il-ush Shi'ah vol. ۲۱, p. ۴۵۲

The Holy Prophet (S) said: "When a woman conceives with child she will be as a warrior who fasts during the day and keeps vigil at nights praying, and strives with his soul and wealth on the way of Allah. Then, when she delivers, there will be for her such a great reward with Allah that she does not know how magnificent it is. Thereafter, when she suckles (the child), she will have as much reward as freeing a child from Ismail's descendants for every suck. And, when she brings suckling the child to an end, an angel beside her tells her to begin the action again for she

".has surely been forgiven

Bihar-ul-Anwar, vol. ۱۰۴, p. ۱۰۶

The Holy Prophet (S) said: "There is no milk for a baby better than the milk of its ".mother

Mustadrak-ul-Wasa'il, section ۴۸

Marriage, a Great Worship

The Holy Prophet (S) said: "A two rak'at prayer that a married person establishes is .worthier than when a bachelor keeps up prayers at nights and fasts during the days

Man La Yahduruhul Faqih, vol. ۳, p. ۳۸۴

The Holy Prophet (S) said: "The sleep of a married person is better with Allah than an unmarried one who fasts during the day and keeps vigil at night, establishing ".prayers

Bihar ul Anwar, vol. ۱۰۳, p. ۲۲۱

The Holy Prophet (S) said: "(Mostly) the doers of good of my Ummah are the married ".ones, while the vicious of them are unmarried

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۲۱

Imam as-Sadiq ('a) said: "Once a man came to my father. He ('a) asked him whether he had a wife and he answered he had not. Then, my father said that he would not like to possess the world and what it includes but sleep one night without having a wife. Then he ('a) added that the two rak'at prayer established by a married man is worthier than that an unmarried man keeps vigil at night praying and fasts during the day. After that, he ('a) gave him seven golden coins (Dinar) and told him to marry with ".that

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۱۷

Encouragement for Marriage

The Holy Prophet (S) said: "The person who marries gains half of his Faith, then he must

".fear of Allah for the next remaining half

Al-Kafi, vol. ٥, p. ٣٢٨

The Holy Prophet (S) said: "Most of the people of Hell will be the unmarried ".((irrespective of male or female

Man La Yahduruhul Faqih, vol. ٣, p. ٣٨٤

".The Holy Prophet (S) said: "The most depraved of your dead are the unmarried

Al-Tahthib, vol. ٧, p. ٢٣٩

The Holy Prophet (S) said: "He who wishes to be cleaned and purified when he meets ".Allah should marry and have a spouse

Man La Yahduruhul Faqih, vol. ٣, p. ٣٨٥

The Holy Prophet (S) said: "Marry, otherwise you will be (counted) among the Christian ".monks or the brothers of satan

Bihar-ul-Anwar, vol. ١٠٣, p. ٢٢١

Marriage Is the Key to Divine Mercy and a Good Temper

The Holy Prophet (S) said: "The doors of Heaven to mercy will be opened in four situations: when it rains, when a child looks kindly at his parent's face, when the door ".(of the Ka'bah is opened, and when marriage (occurs

Bihar-ul-Anwar, vol. ١٠٣, p. ٢٢١

The Holy Prophet (S) said: "Join your children in marriage (boys or girls) because, thereby, Allah renders their tempers good, adds to their sustenance, and increases ".their sense of honour

Bihar-ul-Anwar, vol. ١٠٣, p. ٢٢٢

The Holy Prophet (S) said: "Get married and give your daughters in marriage, because

it is from the good fortune of any Muslim man that he gives his (matured) daughter (or ".sister) in marriage

Al-Kafi, vol. ۵, p. ۳۲۸

The Holy Prophet (S) said: "There is nothing to Allah, Almighty and Glorious, more beloved than the house which is developed in Islam by marriage; and there is

nothing to Allah, Almighty and Glorious, more abhorent than the house which is ruined ".in Islam by separation, viz, divorce

Al-Kafi, vol. ۵, p. ۳۲۸

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Al-Kafi, vol. ۵, p. ۳۲۸

Hasten to Marry

The Holy Prophet (S) said: "Verily, maidens are like fruits of a tree; when its fruits ripen and are not reaped, sunshine ruins them and the wind scatters them. Maidens are in the same situation. When they comprehend what the women perceive, there is

,no remedy for them save a husband. If they are not given in marriage

they will not be secured from corruption, because they are human beings, too. (They ".(have the same human instincts and temperament as others

Al-Kafi, vol. ۵, p. ۳۳۷

The Holy Prophet (S) said: "Any young man who marries at the beginning of his youth, his devil moans and intensively regrets that he has protected two-third of his Faith ".from Satan

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۲۱

The Holy Prophet (S) said: "O' young people! If one of you is capable of marrying, then do it, because it is good for your eyes (not to stare at women) and protects your privy .(part (to remain more pious

Mustadrak Wasa'il-ush Shi'ah, vol.۱۴, p.۱۵۳

The Holy Prophet (S) forbade the life of celibacy, and prohibited women from living in ".chastity and allowing their selves to remain unmarried

Mustadrak Wasa'il-ush Shi'ah, vol.۱۴, p. ۲۴۸

Intercession and Help in Lawful Marriage

The Holy Prophet (p.h.u.h.) said: "He who struggles to join two Muslim believers in lawful marriage that they marry under the divine law, Allah will give him in marriage from the black-eyed houri (damsels in Heaven), and there will be for him the reward ".of one year of worshipping for every step he takes or word he speaks

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۲۱

Imam Amir-ul-Mu'mineen 'Ali ('a) said: "The best mediations is it that you intercede between two persons for lawful marriage so that they both marry under the law of .Allah

Al-Tahthib, vol.۷, p. ۴۱۵ and Al-Kafi, vol. ۵, p. ۳۳۱

Imam al-Kadhim ('a) said: On the Judgement Day, the Day in which there is no shade except the shade

of Allah's Mercy, three varieties will avail of the shade of Allah's Throne: the man who caused the marriage of his Muslim brother, or he who served him, or the one who ".concealed his secrets for his sake

Bihar-ul-Anwar, vol. ۷۴, p. ۳۵۶

Imam as-Sadiq ('a) said: "He who unites an unmarried person in wedlock will be of ".those on whom Allah will look at (mercifully) on the Resurrection Day

Al-Tahthib, vol. ۷, p. ۴۰۴

Imam al-Kadhim ('a) said: "On the Reckoning Day, Allah has a special shade of Mercy to spread under which none will reside except the prophets, or their vicegerents, or a believer who frees a believing slave, or a believer who pays the debt of another ".believing one, or a believer who unites in wedlock a believing unmarried one

Bihar-ul-Anwar, vol. ۷۴, p. ۳۵۶

The Holy Prophet (S) said: "He who tries to join two Muslim believers in lawful marriage so that they marry under the divine law, Allah will join one thousand Houries (damsels of Heaven with black large eyes) in marriage with him each of whom will be ".in a castle from pearls and rubies

Wasa'il ush-Shi'ah, vol. ۲۰, p. ۴۶

Wife and Her Dower

The Holy Prophet (S) said: "The bad omen of a woman is her expensive dower and her ".ill temper

Bihar-ul-Anwar, vol. ۵۸, p. ۳۲۱

:Imam Abu 'Abdullah said: " Thieves are of three divisions

;Those who hinder giving alms .۱

;Those who consider the withholding of women's dower sum as lawful .۲

Those who take loans and have not decided to .۳

p: ۶۶

".pay it back

Bihar-ul-Anwar, vol. ۹۶, p. ۱۲

Imam as-Sadiq (‘a) said: "Verily, one of the blessings of a woman is the inexpensiveness of her dower, while one of her bad omens is the heaviness of her ".dower

Man La Yahdurulul Faqih, vol. ۳, p. ۳۸۷

Imam Amir ul Mu'mineen (‘a) said: "Do not make the women's dowers heavy, because ".it creates enmity

Wasa'il-ush Shi'ah, vol. ۲۱, p. ۲۵۳

:Imam as-Sadiq (‘a) said: "The worst sins are three

Labouring animals as murder, restraining the dower of a woman, and withholding the ".wage of a worker

Bihar-ul-Anwar, vol. ۶۴, p. ۲۶۸

Dower: The Less the Better

The Holy Prophet (S) said: "The blessing of that marriage is greater that its ".expenditure is easier

Kanz-ul-'Ummal, vol. ۱۶, p. ۲۹۹

The Holy Prophet (S) said: "The excellent women of my Ummah are those that the ".more their faces are beautiful the less are their dowers

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۳۶

".(The Holy Prophet (S) said: "Marry even with an iron ring (as dower

Kanz-ul-'Ummal, vol. ۱۶, p. ۳۲۱

The Holy Prophet (S) said: "He who gives as much as a handful of grains or dates as a dowry (with the acceptance of the partner), surely his marriage is lawful and correct."

Kanz-ul-'Ummal, vol. ۱۶, p. ۳۲۱

Imam as-Sadiq ('a) said: "The Holy Prophet (S) gave Fatimah ('a) in marriage to 'Ali ('a) with (the dower of) an armor at the price of thirty Dirhams."

Wasa'il-ush Shi'ah, vol. ۲۱, p. ۲۵۱

Marriage with Regard to Faith and Honesty

The Holy Prophet (S) with no regard to the class of the one's generation, emphasized and said: "When someone refers to you for

marriage and you approve contently, his manner and his religion, then unite with him in wedlock. If you do not do that, you have caused a grand pest and decadence on the ".earth

Al-Tahthib, vol. ۷, p. ۳۹۴

Imam al-Jawad ('a) wrote in a letter: "Whoever solicits you in marriage and you are ".convinced of his religion and his honesty, then do unite with him in wedlock

Al-Kafi, vol. ۵, p. ۳۴۷

Man La Yahdhuruhul-Faqih, vol. ۳, p. ۳۹۳; Al-Tahthib, vol. ۷, p. ۳۹۴

Once a man told Imam Husayn ('a) that he had a daughter and asked whom he ('a) would advise him to give her to in marriage, and he said: "Give her in marriage to someone who (has Faith and) fears Allah, Almighty and Glorious, because he will love ".and respect her, and if he becomes angry with her, he will not hurt her

Al-Mustatraf, vol. ۲, p. ۲۱۸

The Holy Prophet (S) said: "He who gives his daughter in marriage to an ungodly man ".has indeed broken off her connection with her kindred

Al-Muhajjat-ul-Bayda, vol. ۳, p. ۹۴

Man's Intention in Marriage

The Holy Prophet (S) said: "He who marries a woman only for her beauty (regardless of her Faith), he will not see (gain) what he likes; and he who marries a woman only for her wealth, Allah will leave him with that wealth only. Therefore, it is to you that ".you look for a religious wife

Al-Tahthib, vol. ۷, p.۳۹۹

Imam as-Sadiq ('a) said: "He who marries a woman for the hope of her wealth, Allah

".leaves him with only that wealth

Al-Kafi, vol. ۵, p. ۳۳۳

The Holy Prophet (S) said: He who marries a woman for her wealth, Allah will leave him only with that; and he who marries a woman (only) for her beauty, he will see in her what he does not like; but he who marries a woman for her religion, Allah will ".gather those merits for him

Al-Tahthib, vol. ۷, p. ۳۹۹

The Holy Prophet (S) said: "He who marries a woman (only) for her beauty, Allah wiil ".assign the beauty of that woman as a harm and trouble for him

Wasa'il-ush Shi'ah, vol. ۲۰, p. ۵۳

Imam Sajjad (‘a) said: "He who marries for the sake of Allah, Almighty and Glorious, ".and for the union of kindred, Allah will grant him the crown of glory and honour

Man La Yahduruhul Faqih, vol. ۳, p. ۳۸۵

The Holy Prophet (S) said: "Do not marry a woman only for her beauty since her beauty may cause her impiety; nor for her wealth because her wealth may cause her ".disobedience; but marry a religious woman for her Faith

Al-Muhajjat-ul-Bayda, vol. ۳, p. ۸۵

Earning a Livelihood

The Holy Prophet (S) said: "He who is regardless of those whom he must feed, is ".cursed and again very much cursed

Man La Yahduruhul Faqih, vol. ۳, p. ۱۶۸

The Holy Prophet (S) said: "Any man who is patient with the wife who is bad tempered, and seeks that patience from Allah, He bestows him the reward given to the thankful ".ones

.Man La Yahduruhul Faqih, vol. ۴, p

p: ۶۹

Imam as-Sadiq ('a) said: "He who tolerates the task of earning money for (the comfort of) his wife, is like the one who fights in the way of Allah.

Man La Yahduruhul Faqih, vol. ۳, p. ۱۶۸

Al-Kafi, vol. ۵, p. ۸۸

Imam as-Sadiq ('a) said: "This (sin) is enough for a man that he leaves those dependant on him for sustenance without regard."

Man La Yahduruhul Faqih, vol. ۳, p. ۱۶۸

Imam as-Sadiq ('a) said: "Happy is a man who is the administrator of his wife and children himself."

Man La Yahduruhul Faqih, vol. ۳, p. ۱۶۸

Wives and Good Treatment to Their Husbands

Allah (s.w.t.) said:

"And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquility with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect." Sura al-Room, No. ۳۰, Verse ۲۱

When the Holy Prophet (p.b.u.k.) received some information from 'Umm Salamah about 'Uthman ibn Maz'un, he set out towards his followers and, (addressing some of them), said: "Do you keep away from (your) wives? Surely, I go to women, I eat food during the day, and I sleep at night. So, he who turns away from my way of life is not of me."

Bihar-ul-Anwar, vol. ۹۳, p. ۷۳

Imam as-Sadiq ('a) said: "He who abandons marriage for the fear of the expenses

".imposed on him, mistrusts Allah, Almighty and Glorious

Man La Yahduruhul Faqih, vol. ٣, p. ٣٨٥

It is narrated from Imam Ridha' ('a) that Imam as-Sadiq ('a), in

answer to a woman who wanted not to marry in order to gain a great virtue, said: "Do not do that, because if it was a virtue, Fatimah (May God bless her and give her peace) would be more competent than you, and, surely, there is none (of women) who can ".excel her in any virtue

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۱۹

Imam as-Sadiq ('a) is narrated to have said that three women came to the Holy Prophet (S) and said that their husbands avoided eating meat or using perfume or approaching their wives. Then, (protesting their behaviour), he (S) hastened to come out and went up in the pulpit and, after praising Allah said: "What has happened to some groups of my followers that they do not eat meat, do not utilize perfume, and ?avoid approaching their wives

Al-Kafi, vol. ۵, p. ۴۹۶

Imam as-Sadiq ('a) said that when Uthman ibn Maz'un's wife announced to the Prophet (S) that her husband was always busy fasting and praying day and night without paying attention to his life and wife, the Prophet (S) went unto his house and found him praying. When 'Uthman finished his prayer, the Messenger of Allah (S) said: "O' 'Uthman, Allah has not sent me for monkery but appointed me for a fluent, easy religion (which protects the rights of the body and soul). I fast, keep up prayers, and associate with my family. Then, he who likes my way and my creed, must follow my ,way of life, my Sunnah; and

".verily, marriage is of my Sunnah

Al-Kafi, vol. ۵, p.۴۹۴

Honour Your Wives

Imam Ridha’ (‘a) narrated from his fathers from Imam Amir ul Mu'mineen ‘Ali (‘a) from the Holy Prophet (S) who said: "Woe to the woman who makes her husband angry, and happy is the woman whose husband is pleasantly contented with her."

Bihar-ul-Anwar, vol. ۸, p. ۳۱۰

The Holy Prophet (S) said: "He who has two wives and does not treat justly in dividing his self and his wealth between them, he will be raised on the Resurrection Day while he is chained in punishment and half of his body is not straight until he enters Hell."

Bihar-ul-Anwar, vol. ۷, p. ۲۱۴

Imam al-Baqir (‘a) said: "He who takes a woman (marries) should certainly respect her, because the wife of anyone of you is a means of your pleasure, so the one who marries a woman should not spoil or disgrace her (by disregarding her respectable rights)."

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۲۴

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "In any condition conciliate the wives, and talk with them warmly and through kind words, thereby, they may change their actions into good ones."

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۲۳

Imam Musa ibn Ja'far (‘a) narrated from his father (‘a) from the Holy Prophet (S) who said: "However much the Faith of a man increases, his regard for women increases."

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۲۸

The Holy Prophet (S) said: "From the things of the world, I regard women and

perfume highly, but prayer is the light of my eyes, (the love

p: ٧٢

.(and worship of Allah

Al-Khisal, vol. ١, p. ١٨٣; Bihar-ul-Anwar, vol. ٧۶ p. ١۴١

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "The worst man is he who restricts his ".household

Nur-ul-Absar Shablanjy

Wife And Pleasing Her Husband

Imam al-Baqir (‘a) said: "No intercessor for a woman, on the Reckoning Day, is more ".effective with Allah than the consent of her husband

Bihar-ul-Anwar, vol. ٨١, p. ٣۴۵

Imam Abi-l-Hasan-ir-Ridha’ (‘a) narrates from Imam Amir ul Mu'mineen ‘Ali (‘a) who ".said: The best women among you are those who have five qualities

:Amir ul Mu'mineen (‘a) was requested what those five were when he said

.She is easy-going, obedient, humble, and economical to her husband .١

.She is good tempered to him .٢

.She is cooperative and helpful to him in difficulties .٣

Whenever her husband is angry or depressed, she does not rest until she finds him .۴ .happy and pleased

.When her husband is absent from her, she protects his belongings in his absence .۵

Such a woman is an agent of the agents of Allah and the agent of Allah will not be .۶ ".(disappointed, (she gains her correct hopes

Al-Kafi, vol. ۵, p. ٣٢۴

Imam as-Sadiq (‘a) said: "Any woman who spends the night while her husband is

rightfully angry with her, her prayer is not accepted from her until he becomes ".pleased with her

Al-Kafi, vol. ۵, p. ۵۰۷

The Holy Prophet (S) said: "The right of a man upon (his) wife is: lighting the light, preparing food, receiving him at the threshold of the door of the house with pleasant conversation, and

".avoid refusing to offer herself to him except for the time there is an excuse

Makarim-ul-Akhlaq, vol. ۲, p. ۲۴۶

The Holy Prophet (S) said: "A woman has not performed the right of Allah, Almighty ".and Glorious unless she performs the right of her husband

Mustadrak-ul-Wasa'il-ush Shi'ah, vol. ۱۴, p. ۲۵۷

Imam al-Baqir (ʻa) said: "Once a woman came to the Prophet (S) and said: "O' Messenger of Allah! What is the right of a husband upon his wife?" Then, he answered "!her: "That she obeys him and does not offend him

Wasa'il-ush Shi'ah, vol. ۱۰, p. ۵۲۷

Admirable Qualities of Wives

The Holy Prophet (S) said: "There is no (believing) woman who gives her husband a glass of water but it will be rewarded her better than the worship of one year during ".which she fasts on days and keeps vigil during the nights

Wasa'il-ush Shi'ah, vol. ۲۰, p. ۱۷۲

The Holy Prophet (S) said: "It is to a woman to perfume herself with her best fragrances, wear her best clothes, and ornament herself with her best ornamentation ".in order to present herself available to her husband whether it is day or night

Al-Kafi, vol. ۵, p. ۵۰۸

Imam Amir ul Mu'mineen ʻAli (ʻa) said: "The Jihad (fighting in the way of Allah) of a ".woman is to afford pleasant company to her husband

Nahjul-Balagha, saying No. ۴۹۴

The Holy Prophet (S) said: "Allah, Almighty and Glorious, has said: 'Had I willed to gather the good of this world and the next for a Muslim believer, I would set for the one a

humble heart, a thankful tongue, and a body patient in afflictions. (To a man I would give) a pious wife whom when he looks at he is delighted and who (she) protects ".herself and his properties for him when he is away from her

Usul al-Kafi, vol. ۵, p. ۳۲۷

Imam as-Sadiq ('a) said: "Intensively is cursed (by Allah) the woman who hurts her husband and makes him grievous, but intensively is prosperous the woman who respects her husband and does not hurt him while she does obey him in all ".conditions

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۵۲

The Holy Prophet (S) said: "Verily your best woman is she who is fertile, affectionate, keeps secrets, and is pious. She obeys her husband and is honourably dear among her kinsmen. When she is with her husband, she reveals her ornaments but conceals it from anyone other than him. She hearkens to his speech and obeys his commands. When she is in private, she dresses herself beautifully and is eager to offer him generously whatever he wants from her. She is usually ornamented (for him) and is ".not plain as men are

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۳۵

The Holy Prophet (S) said: "From the prosperity of a Muslim man is that he has a pious ".wife, a large (comfortable) house, a pleasant mount, and a righteous child

Bihar-ul-Anwar, vol. ۱۰۴, p. ۹۸

The Holy Prophet (S) said: "The Jihad (fighting in the way of Allah) of a woman is to afford pleasant company to her husband and the right of her

".husband over her is the greatest right of all people over her

Bihar-ul-Anwar, vol. ۱۰۳, p. ۲۵۶

Divorce and Its Effects

:Allah (s.w.t.) said

And when you divorce women and they reach their prescribed time, then either" retain them in good fellowship or set them free with liberality, and do not retain them for injury, so that you exceed the limits; and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things." Sura Al-Baqarah, No. ۲, Verse ۲۳۱

The Holy Prophet (S) said: "Marry and do not divorce because the Throne of heaven ".quakes from divorce

Wasa'il ush Shiah, vol. ۲۲, p. ۹

Imam as-Sadiq ('a) said: Allah, Almighty and Glorious, is pleased with the house wherein marriage takes place and is displeased with the house wherein divorce is ".found, and there is nothing with Allah more hateful than divorce

Al-Kafi, vol. ۶, p. ۵۴

The Holy Prophet (S) said: "Certainly, Allah, Almighty and Glorious, dislikes or curses any man or woman whose intention of divorce or marriage is merely tasting the ".pleasure of it

The Holy Prophet (S) repeated this statement three times to emphasize that any man who divorces his wife for a new marriage and tasting the pleasure of the new wed, as well

as if any woman who demands her divorce for the same purpose and marries another .man, is involved in the curse of Allah

Al-Kafi, vol. ۶, p. ۵۴

The Holy Prophet (S) said: "The lady from the women of my Ummah who safely observes four traits deserves Heaven: if she protects her piety, obeys her husband, ".establishes her five cardinal prayers, and fasts in the month of Ramadan

Bihar-ul-Anwar, vol. ۱۰۴, p. ۱۰۷

Lowering the Gaze and Guarding the Modesty

:Allah (s.w.t.) said

Tell the believing men to cast down their looks and guard their private parts, that is " purer for them, surely Allah is well acquainted with what they do." Sura An-Nur, No. ۲۴, verse ۳۰

Imam as-Sadiq ('a) said: "An unlawful look (at na-mahram) is an arrow from the arrows of Satan which is poisonous. He who abandons it for the sake of Allah, Almighty and Glorious, and not for something else, consequently, Allah will give him a ".(Faith that he finds its pleasure (in his self

Man La Yahduruhul Faqih, vol. ۴, p. ۱۸

Imam as-Sadiq ('a) said: "The fornication of the eyes is the intercourse of unlawful (lustful) looks, the fornication of the lips is a forbidden kiss (of na-mahram), and the fornication of the hands is touching (hands or other limbs of a na-mahram), whether ". the response of the genital affirm it or disaffirms it

Al-Kafi, vol. ۵, p. ۵۵۹

Imam al-Baqir ('a) said: "The Holy Prophet (S) cursed the man who looks at the private part of a woman who is not lawful to him, and

also the man proves treacherous to his religious brother's wife, and also the man that ".people need his help (because of his position) but he asks for a bribe from them

Al-Kafi, vol. ۵, p. ۵۵۹

Women and Ornamentation

The Holy Prophet (S) said: "A man's word telling his wife: 'I love you' never will quit her ".heart

Wasa'il-ush Shi'ah, vol. ۱۴, p. ۱۰

Imam al-Baqir ('a) said: "It does not matter what a women ornaments herseff with for ".her husband

Al-Kafi, vol. ۵, p. ۱۱۹

Imam Amir ul Mu'mineen 'Ali ('a) said that the Prophet (S) prohibited the :ornamentation of a woman for someone else other than her husband, and said

Thus, if she does so, it is the right of Allah, Almighty and Glorious, to burn her in Hell."" (.(Unless she repents

Man La YahduruhuI Faqih, vol. ۴, p. ۶

Imam as-Sadiq ('a) said: "Everyone who intensifies love for us (Ahlul Bayt) intensifies ".love for his wife, too

Wasa'il-ush Shi'ah, vol. ۱۴, p. ۱۱

The Holy Prophet (S) said: "The best of your women is the one who is pious and obeys ".(her husband in lust and ornamentation (but is impenetrable for others

Wasa'il-ush Shi'ah, vol ۲۰, p.۳۰

Fornication and Its Harmful Effects

The Holy Prophet (S) said: "It is written in the Turah: 'I am Allah, the killer of murderers

".and distractor of fornicators

Al-Kafi, vol. ۵, p. ۵۵۴

Imam as-Sadiq (‘a) said: "There are six effects for a fornicator, three of which are in this world and the other three will be in the next world. Those that occur in this world are: taking the

honour of the person and defaming the one; causing the one to become poor; and shortening the length of life, (i.e. hastening one's death). Then, those which will be in the Hereafter are: the wrath of Allah, graveness in Reckoning, and residing in Fire ".eternally

Al-Kafi, vol. ۵, p. ۵۴۱

:The Holy Prophet (S) said again from the Turah

O' people, do not commit fornication because your wives will do the same, too. That" .(which you sow, you will reap." (The same as you do will be done to you

Al-Kafi, vol.۵, p.۵۵۴

The Holy Prophet (S) said: "...He who embraces a woman who is unlawful (haram) to ".him, will be bound by a chain of fire alongwith Satan and both will be thrown into Hell

Man La Yahduruhul Faqih, vol. ۴, p. ۱۴

Once, 'Ammar ibn Musa asked Imam as-Sadiq ('a) about commiting sexual intercourse with beasts or masterbation by the hand or other limbs of one's ownself, and he ('a) replied: "Any form of these kinds and the like of them by which man pours ".(forth his water, is (considered as) fornication (and it is unlawful

Al-Kafi, vol. ۵, p. ۵۴۱

".The Holy Prophet (S) said: "Cursed is he, cursed is he who copulates with beasts

Al-Kafi, vol. ۲, p. ۲۷۰

The Holy Prophet (S) said: "Lesbianism between themselves is (the same as) ".fornication

Kanz-ul-'Ummal, vol. ۵, p. ۳۱۶

Hygiene in Islam

The Holy Prophet (S) said: "There are three traits which Allah loves (in people): briefness in speech, short (length) of sleep, and small (portion) of food; while there are three

p: ٧٩

".traits which He dislikes (in them): loquaciousness, oversleeping, and overeating

Al Ithna'Ashariyyah, p. ۹۲

The Holy Prophet (S) said: "Try to be clean as much as you are able to. Verily, Allah has based the foundation of Islam on cleanliness; hence, never can a person enter ".Paradise but the clean ones

Kanz-ul-'Ummal, Tradition ۲۶۰۰۲

Imam Amir ul Mu'mineen 'Ali ('a) said: "Overindulgence of food causes various kinds ".of diseases

Ghurar-ul-Hikam, p. ۳۵۹

:Imam Musa ibn Ja'far, the seventh Imam, ('a) said

There are five sunnah about the head and five others related to the body. The first" five concerning the head, are: washing the mouth, trimming the moustache, combing .the hair, and drawing up water through the mouth and nostrils

The second five, concerning the body, are: circumcision, shaving the pubic hair, depilating the armpits, clipping the nails, and cleansing the privy parts (with water, ".(tissue, cloth, etc., while water is preferable

Khisal by Saduq, p. ۱۲۵

Imam Amir ul Mu'mineen 'Ali ('a) told Imam Hasan ('a): "Shall I teach you four traits by "?which you will be in no need of any medical treatment

:Yes," Imam Hasan answered. Then, 'Ali ('a) said"

;Do not sit for food (in order to eat) unless you are hungry

;And, do not leave the (table of) food but you still have an appetite for it

;Chew (your food in your mouth) well

.And, when you want to go to bed, (primarily) go to the water-closet to ease nature

".If you take these in action, you will be in no need of any medical treatment

Wasa'il-ush Shi'ah, vol. ۲۴, p. ۲۴۵

Business and Social Relationships

The Holy Prophet (S) said: "He who purchases the food stuff which is a public necessity and stores it for forty days with the hope that its price will go up in the Muslim market, then, sells it and gives the entire sum as charity to the poor, it can not ".be the atonement for what he has done

Bihar-ul-Anwar, vol. ١٠٣, p. ٨٩

Imam Amir ul Mu'mineen 'Ali ('a) said: "He who ventures transactions without observing the concerning Islamic rules, has surely run into usury," (while he is not .(aware of it

Bihar-ul-Anwar, vol. ١٠٣, p. ٩٣

Imam Amir ul Mu'mineen 'Ali ('a) narrates from the Messenger of Allah who said: "He who is in business and buys and sells things must avoid five traits, otherwise he should not buy or sell anything: usury, taking oath, concealing the faults or defects of ".the goods, praising it wrongly when selling it, and finding faults in it when buying it

Al-Khisal by Saduq, vol. ١, p. ٢٨۶

Imam al-Baqir, the fifth Imam ('a) said: "He who seeks for sustenance in this world in order to be independent of people for his needs, to provide for his famlly members, and to stretch affection unto his neighbours, will meet Allah, Almighty and Glorious, on ".the Day of Judgement while his face will be as bright as the full moon

Al-Kafi, vol. ۵, p. ٧٨

Fraud in Bargain

The Holy Prophet (S) said: "He who sleeps bearing deceit against his Muslim brother in his heart, has slept in the wrath of Allah

".and remains in that case until he repents

Safinat-ul-Bihar, vol. ٢, p. ٣١٨

The Holy Prophet (S) said: " ...And he who deceives his Muslim brother, Allah takes away the abundancy of his sustenance and spoils his livelihood and leaves him to his ".ownself

Wasa'il-ush Shi'ah, vol. ١٧, p. ٢٨٣

Imam as-Sadiq ('a) said: "The Holy Prophet (S) prohibited that milk be mixed with ".water for sale

At-Tahthib, vol. ٧, p. ١٣

Imam as-Sadiq ('a) said: "Those who play imposture with us (Muslims in general) is ".not from us

The Holy Prophet (S) said: "The person who deceives a Muslim believer in buying or selling (things), is not of us, and, on the Resurrection Day, will be raised among the ".Jews, because they have been the most deceitful against Muslims

Bihar-ul-Anwar, vol. ١٠٣, p. ٨٠

Lusts

The Holy Prophet (S) said: "After myself, I fear of three things for my Ummah: misguidance after knowledge, misleading temptations, and the lust of the stomach ".and the privy parts

Al-Kafi, vol. ٢, p. ٧٩

Imam al-Baqir ('a) said: "No worship with Allah is worthier than the purity of one's ".(stomach and privity part (from lust

Al-Kafi, vol. ٢, p. ٨٠

The Holy Prophet (S) said: "The person for whom lust and vice is readily available but he avoids them for the fear of Allah, Almighty and Glorious, He will bar the Fire for him "....and ensure him against the Great Fear

Makarim-ul-Akhlaq

The Holy Prophet (S) said: "He who is guarded against the vices of his stomach, ".tongue, and privy parts, is surely safeguarded from all sins

Al-Muhajjat-ul

Bayda

Imam Amir ul Mu'mineen 'Ali ('a) said: "Remember, (when committing sin), that .pleasures are fleeting while the consequences remain

Nahjul Balagha, p. ۵۵۳

The Holy Prophet (S) said: "He who kisses a lad lustily, Allah, Almighty and Glorious, ".will bridle him with a reign of Fire

Al-Kafi, vol. ۵, p. ۵۴۸

Imam al-Baqir ('a) said: "What a struggle is better than for the piety of stomach and ".privity parts

Al-Kafi, vol. ۲, p. ۷۹

Worldly Possessions and Greedily Compiling Wealth

The Holy Prophet (S) said: "He whose two days (of life) are the same (making no ".spiritual progress) is at loss

Bihar-ul-Anwar, vol. ۷۱, p. ۱۷۳

The seventh Imam, Musa ibn Ja'far ('a), said: "The likeness of this world is as the water of the sea. However much (water) a thirsty person drinks from it, his thirst ".increases so much so that the water kills him

Bihar-ul-Anwar, vol. ۷۸, p. ۳۱۱

Imam Hadi, the tenth Imam ('a), said: "People are respected in this world for ".possessing wealth and in the Hereafter for possessing righteous deeds

Bihar-ul-Anwar, vol. ۷۸, p. ۳۶۸

The Holy Prophet (S) said: "The destruction of my female followers is in two things: gold and immodest clothes; and the destruction of my male followers lies in

".abandoning knowledge and compiling wealth

The Collection of Waram

This Fleeting World, Its Attractiveness and Poison

The Holy Prophet (S) said: "At the moment when the coffin of a person is being lifted and carried, the concerning soul follows its corpse and regretfully calls: 'O you my children and my relatives! Beware that the world does not cheat you as it did me. I

gathered wealth regardless of it being lawful or unlawful and left all of it for others. Now I am left with its burden upon me while they enjoy the fruit of it; therefore, avoid ".'that which is similar to what happened to me

Bihar-ul-Anwar, vol. ۶, p. ۱۶۱

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "If man perceived his death and its speed ".towards him, he would certainly detest the world and its hopes

Bihar-ul-Anwar, vol. ۷۳, p. ۱۶۶

Imam al-Kadhim, the seventh Imam (‘a), said: "The likeness of this world is as a snake which is soft to the touch while there is killing poison in its inside. Possessors of wisdom avoid it but children (naive ones) are fond of it and like to catch it with their ".hands

Bihar-ul-Anwar, vol. ۷۸, p. ۳۱۱

".Imam as-Sadiq (‘a) said: "The love of this fleeting world is the origin of all vices

Al-Kafi, vol. ۲, p. ۳۱۵

The Neglectful Slaves of this Deceitful World

Imam Husayn (‘a) said: "Verily, people are the slaves of the world and their religion is superficial, only on their tongues. They are attentive to it as long as their material benefits are provided, but when they are tested, the number of true devotees ".dwindles

Tuhaful-'Uqul and Bihar-ul-Anwar, vol. ۴۴, p. ۳۷۴

Imam Hasan ibn ‘Ali (‘a) said: "I wonder about the person who contemplates about his nutrition but he does not consider (the food of) his intellect. Thus, he avoids of what ".hurts him in his stomach but he lets his mind to be filled with what destroys him

,Safinat-ul-Bihar, vol. ۲

Greed and Futile Hopes

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "Even though miserliness, cowardice and greed are different qualities, yet they are common in having an incorrect idea about Allah."

Nahjul-Balagha, letter ۵۲

Imam as-Sadiq (‘a) said: "If a son of Adam possessed two vast valleys wherein gold and silver flowed, he would still wish to search for the third one."

Man La Yahduruhul Faqih, vol. ۴, p. ۴۱۸

Imam as-Sadiq (‘a) said: "He who devotes his heart to this world will be subjected to three conditions: endless grief, unquenchable desire, and futile hope."

Usul al-Kafi, vol. ۲ p. ۳۲۰

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "How many wretched people there are whose days are being numbered but yet they are laboriously seeking wealth."

Ghurar-ul-Hikam, p. ۲۴۰

Arrogance and Pride

Amir ul Mu'mineen ‘Ali (‘a) said: "Do not become obstinate (and do not strictly follow your own ideas), because such a one will meet destruction."

Tasnif Ghurar-ul-Hikam, p. ۴۴۳

Imam Amir ul Mu'mineen (‘a) said: "He who considers himself a great one (self-conceited), is naught with Allah.

Tasnif Ghurar-ul-Hikam, p. ۳۰۸ and Bihar-ul-Anwar, vol. ۶, p. ۹۱

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "Two things cause people to be destroyed (and lead unto Hell): fear of poverty, and seeking superiority through pride."

Bihar-ul-Anwar, vol. ۷۲, p. ۳۹

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "You should avoid self-admiration, having reliance upon what appears good in yourself, and love of exaggerated praise because this is one of the most reliable opportunities for Satan."

Ghurar-ul-Hikam, p. ۲۹۸

Imam as-Sadiq (‘a) said: "He who has

".even a little arrogance in his heart will not be allowed to enter Heaven

Al-Kafi, vol. ۲, p. ۳۱۰

Moderation in Economic Affairs

Imam as-Sadiq (‘a) said: "I ensure that he who economizes will never become ".indigent

Bihar-ul-Anwar, vol. ۷۱, p. ۳۴۶

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "The best policy is the application of ".benevolence

Ghurar-ul-Hikam, p. ۱۸۲

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "(To consume) more than needed is ".extravagance

Mustadrak-ul-Wasa'iI, vol. ۱۵, p. ۲۷۱

Imam al-Kadhim (‘a) said: "Had people a moderate habit in eating, their bodies would ".become strengthened

Bihar-ul-Anwar, vol. ۶۶, p. ۳۳۴

The Holy Prophet (S) said: "None passes a graveyard except that the dead call out to him: 'O you neglectful person! Were you aware of what we have been made aware of, ".'it would make your blood run cold

Irshad-ul-Qulub

Consultation

The Holy Prophet (S) said: "If your rulers are the good doers of you, rich ones are from the gracious ones of you, and your affairs go on through consultation among you, then (living) on the earth is better for you than (being) under it. But, if your rulers are

the wicked ones of you, your rich ones from the misers of you, and your affairs go on without consultation among you, then (being) under the ground is better for you than ".(living) on it

Manhaj-us-Sadiqeen, commentary, vol. ٢, p. ٣٧٣

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "He who consults with the wise, seeks for the .(lights of intelligence to be enlightened with", (and will recognize right from wrong

Ghurar-ul-Hikam, p. ٣٣۶

Imam Amir

ul Mu'mineen ‘Ali (‘a) said: "He who consults with men of understanding, shows his ".…development

Bihar-ul-Anwar, vol. ٧٥, p. ١٠٥

The Holy Prophet (S) said: "No believer will become wretched by consultation, and ".none will gain merit through stubbornness

Nahj-ul-Fisahah, p. ٥٣٣

Activity and Idleness

The Holy Prophet (S) said: "There are seventy branches of worship, the best of which ".is earning a living lawfully

At-Tahthib, vol. ۶, p. ٣٢۴

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "Never, never will prosperity be reached by ".remaining idle and lazy

Ghurar-ul-Hikam, p.١٩٧

Imam al-Baqir, the fifth Imam (‘a) said: "Avoid laziness and discontent. These two are ".the keys to every vice

Bihar-ul-Anwar, vol. ٧٨, p. ١٧٥

When Sa'd Ansari responded to the Holy Prophet (S) that his hands were calloused because he used to work with a rope and a shovel to earn money to spend for his wife and children, he (S) kissed his hand (as an honour) and said: "This is a hand which the ".Fire (of Hell) will never touch

Usd-ul-Ghabah, vol. ٢, p. ٢۶٩

Martyrs and Martyrdom

The Holy Prophet (S) said: "There is a goodness above any goodness until when a

believing person, (fighting against the enemies of Islam who slaughter Muslims), is ".killed in the way of Allah, Almighty and Glorious, then there is no goodness above it

Bihar-ul-Anwar, vol. ١٠, p. ١٠٠

Imam as-Sadiq ('a) said: "He who is slain in the path of Allah (as a martyr), He will not ".(recount anything of his sins to him, (his sins will be forgiven totally

Furu' al-Kafi, vol. ٥, p. ٥۴

The Holy Prophet

S) said: "...By the One in Whose hand is my soul, if all the members in the skies and on) the earth gather to kill a (sinless) believer or be persuaded to it, Allah will surely put ".them all in the Fire

Bihar-ul-Anwar, vol. ٧٥, p. ١۴٩

The Holy Prophet (S) said: "No drop is more beloved with Allah, Almighty and Glorious, .than the drop of blood which is poured in the way of Allah

Wasa'il-ush Shi'ah, vol. ١۵, p. ١۴

The Expected Mahdi ('a) and His Government of Justice

point

".(The Holy Prophet (S) said: "Al-Mahdi is of my progeny from the sons of Fatimah ('a

Sunan Abu Dawud, vol. ۴, p. ١٠٧

The Holy Prophet (S) said: "Happiness is for the one who will attend the Qaim of my Ahlul Bayt and will follow him before his rise. This person will love his (Qaim's) lovers and hate his enemies, and will accept the leadership of the Imams from before his advent. These ones are my friends, and are the most sincere members of my Ummah ".whom I honour very much

Bihar-ul-Anwar, vol. ۵٢, p. ١٢٩

The Holy Prophet (S) said: "Allah will raise a man from my progeny, from my Ahlul Bayt, by whom the earth will be filled with justice thoroughly the same as it has been ".filled with injustice and oppression

Al-Musannif, vol. ١١, p. ٣٧١

The Holy Prophet (S) said: "The person who dies and has not known the Imam of his time (Imam Mahdi ('a) is that of the present time) has died the same as one who died during the Age

".of Ignorance

Musnad-i-Ahmad-ibn-Hanbal, vol. ۲, p. ۸۳; vol. ۳, p. ۴۴۶ and vol. ۴, p. ۹۶: Sahih-i-Bukhari, vol. ۵, p. ۱۳ and Sahih-i-Muslim vol. ۶, p. ۲۱, No.۱۸۴۹. In addition to ۲۵ other references .introduced by Sunni scholars

Imam Amir ul Mu'mineen 'Ali ('a) said: "When our Qaim rises, the sky will send down its drops, the earth will grow its plants, enmity will come out from the servants' hearts (in order that they live in peace and brotherly love), and savages and beasts will "....continue to live together peacefully

Bihar-ul-Anwar, vol. ۵۲, p. ۳۱۶

Abil-Jarud said: "I asked Imam al-Baqir ('a) whether he knew about my love and sincerity for him and he answered he did. Then, I said I had a question for him to answer me, for my eyes were blind and I scarcely walked, so I could not always go to visit him. He wanted me to express my question. I requested him to inform me of the creed by which he and his household adored Allah, Almighty and Glorious, so that I :could worship Him, too, by it. He responded

You asked a great thing, though you stated a short expression. By Allah, I give you' (your answer of) my religion and the religion of my fathers by which we worship Allah, Almighty and Glorious. It is: the confession of faith that there is no god but Allah, that Muhammad (S) is the Messenger of Allah, with affirmation that what has come to him (the Qur'an) is from Allah, having

affection (for us and) for the lovers and obedients to us (AhIul Bayt) and hatred to our enemies, surrender to our cause, awaiting our Qaim (the twelveth Imam, for whom there is a domination that will come whenever Allah wills), and endeavouring (for establishing divine obligatories and lawful matters) and being pious, (with avoiding ".'(unlawful things

Al-Kafi, vol. ١, p. ٣۴

Imam al-Baqir ('a) said: "When our Qaim rises, sets his hand (authority) over the heads of the servants, then, he will give them intellectual development and complete their patience and insights. After that, Allah will extend their sights and their hearing so that there will be no barrier between them and the Qaim when he decides to speak ".with them, then they hear, and they can watch him while he is in his place

Yaumul Khalas, p. ٢۶٩

Imam as-Sadiq ('a) said: "At the time of Al-Qaim (Al-Mahdi) ('a) a believer who is in the East can see his (Muslim) brother who is in the West, and vice versa, the one who is in ".the West can see his (Muslim) brother who is the East

Bihar-ul-Anwar, vol. ۵٢, p. ٣٩١

:Note

Dear reader! Surely the existence of the means of communication such as satellites, televisions and the like can be helpful for us to understand this tradition although .none of these technological devices existed when these precious words were uttered

Imam as-Sadiq ('a) said: "He (Al-Mahdi) will stay (in a place close to the Kabah) between the Pillar and the Standing place (of Abraham) and will call

out saying: "O' group of my administrators and the prominent people of mine whom Allah has stored preparing for my triumph before my advent over the face of the earth! Come to me obediently." Then, his call will reach them while they are in their praying places and at home in their beds whether in the East of the Earth or in its West. So, they hear him with this single call which reaches the ears of every one, and, they totally respond (by coming to him) as well. Then, it takes for them but a moment that all of them gather there, between the Pillar and the Standing-place (of Abraham), ".(attending him ('a

Bihar-ul-Anwar, vol. ۵۳, p. ۷

Imam as-Sadiq ('a) told his sincere companion, Al-Mufaddal, somethings from the story of Al-Mahdi and his advent, thus: "O' Mufaddal! tell our followers the data (about ".Al-Mahdi) in order that they may not doubt in (their) religion

Bihar-ul-Anwar, vol. ۵۳, p. ۶

Imam Mahdi ('a) said: I am Al-Mahdi and I am the still-living one who will establish justice throughout the world the same as it has been filled with oppression. Surely the earth will never remain without a witness, and people will not live in lack of a leader. Thus, do not retell this deposite except for your (Muslim) brothers who are Men of ".God

Kamal-ud-Din, p. ۴۴۵

Imam Mahdi ('a) said: "But for the incidents that happen (for Muslims), refer to the narrators of our traditions, (i.e. scholars), because they are my witnesses upon you

".and I am the witness of Allah upon them

Kamal-ud-Din, p. ۴۸۴

Imam Al-Mahdi ('a) wrote in a letter to Ash-Shaykh Al-Mufid: "We are aware of your ".circumstances and nothing of your affairs is concealed from us

Bihar-ul-Anwar, vol. ۵۳, p. ۱۷۵

Imam Mahdi ('a) wrote in a letter to Ash-Shaykh Al-Mufid: "We are not regardless of considering you nor are we forgetful of you, because if it were not so, afflictions would shower upon you and enemies would eradicate you. Hence, fear Allah and obey Him, ".Glory be to His Majesty

Bihar-ul-Anwar, vol. ۵۳, p. ۱۷۵

Supplication

May Allah (s.w.t.) hasten the reappearence of our ۱۲th Imam ('a) to establish equality, .truth, and justice throughout the world

The Muslim Ummah at the End of the Time

The Holy Prophet (S) said: "There will come a time for people that: they will not respect their scholars except for their good clothing; they will not hearken to the Qur'an except for the pleasant voice; and they will not worship Allah except for during the fasting month; there will be no shyness in their women, no patience in their poor ones; and no prosperity for their rich ones, they will not be contented with a small (portion), and they will not be satiated with abundance. They will strive (only) for their stomach; their religion is their money (wealth); their women are their Qiblah (direction of worship); and their homes are their mosques; they run away from their scholars .just as lambs run away from wolves

Then, when they become like that, the Lord will afflict them with three

conditions. At first, He takes the prosperity from their properties. The second is that a cruel ruler will dominate them. The third is that they will pass away from this world ".without having (true) Faith

Waqayi'-ul-'Ayyam, p. ۴۳۹

The Holy Prophet (S) said: "There will come a time for my Ummah when their rulers will be cruel, their scholars will be greedy and have little piety, their worshippers (will act) hypocritically, their merchants will commit usury and conceal the defects of their buyings and sellings and their women will be busy with the ornaments of the world. Hence, at this time, the most vicious of them will dominate over them, and their good ".doers will invocate but they will not be answered

Bihar-ul-Anwar, vol. ۲۳, p. ۲۲

The Holy Prophet (S) said: "There will come a time for my Ummah when they will love :five things while neglecting five others

.They will love this world and neglect the next world

.They will love wealth and forget (the Day of) Reckoning

.They (their men) will love (corruptive) women and forget the houries

.They will love buildings and forget the graves

And, they will love (their) selves and forget the Lord. Those (such people) dislike me ".and I, too, dislike them

Al-Ithna 'Ashariyyah, p. ۲۰۲

Lifetime Should Be Well Spent

The holy Prophet (S) told Abu Dharr: "Take advantage of five opportunities before five :other things

Your youth before your senescence, your health before your illness, your wealth

".before your poverty, your leisure before your haste, and your life before your death

Bihar-ul-Anwar, vol. ۷۷, p. ۷۷

Imam Amir

p: ۹۳

ul Mu'mineen ‘Ali (‘a) said: "There is nothing worthier than gold save what remains of ".a true believer's life

Ghurar-ul-Hikam, p. ٢٥٧

Imam as-Sadiq (‘a) said: "When it is the Day of Judgement, a group of people stand and then come to the door of Heaven to knock on it. They will be asked who they are and they will say: 'We are the people of patience.' Then, they will be inquired upon what they were patient about, and they will respond: 'We were patient with the obedience of Allah and were patient with avoiding the sins against Him'. So Allah, Almighty and Glorious, will say they are right and He will let them enter Heaven. This is the word of Allah, Almighty and Glorious, Who says: 'Those who patiently persevere (will truly receive a reward without measure!'" (Sura ٣٩. Verse ١٠

Al-Kafi, vol. ٢, p. ٧٥

Imam Amir ul Mu'mineen ‘Ali (‘a) said: "Happy is he who has not great expectations ".and wishes (in his life) and tries to make the most of his remaining life-time

Ghurar-ul-Hikam, p. ٢٠۶

Religion and Studying Its Affairs

The Holy Prophet (S) said: "Fie upon that Muslim who does not allocate (at least) one day a week to the study of the details of his religion and to explore (the affairs) of his ".religion

Bihar-ul-Anwar, vol. ١, p. ١٧۶

The Holy Prophet (S) said: "He who studies the religion of Allah, He is sufficient to remove his grief and provides him with sustenance from whence he could never ".imagine

Mahajjat-ul Bayda vol. ١, p.١٥

Imam

as-Sadiq ('a) said: "(Shi'ah youth should have religious instructional programs.) If I see ".a young one from Shi'ah who does not have this program, I will teach him a lesson

Bihar-ul-Anwar, vol. ١, p. ٢١۴

Imam al-Baqir ('a) said: "Inform our followers that they will surely be among the ".saved on the Resurrection Day if they establish what they are commanded to

Bihar-ul-Anwar, vol. ٢, p. ٢٩

The Holy Prophet (S) said: "The one amongst my Ummah who memorizes forty traditions from among those which people need for their religious life (to propagate ".and instruct), Allah will raise him from the dead as a jurist on the Day of Resurrection

Bihar-ul-Anwar, vol. ٢, p. ١۵٣

Good Temper and Its Good Results

The Holy Prophet (S) said: "Verily, a servant can gain the rank of he who both fasts during the day and keeps vigil at night, keeping up prayers, through his good ".disposition

Bihar-ul-Anwar, vol. ٧١, p. ٣٧٣

Imam Amir ul Mu'mineen 'Ali ('a) told his son, Imam Hasan ('a): "٠' my son! No wealth is more valuable than intelligence and no poverty is similar to ignorance; no terror is ".worse than arrogance, and no life is more pleasant than being good tempered

Bihar-ul-Anwar, vol. ٧٨, p. ١١١

".Imam Hasan ibn 'Ali ('a) said: "Verily, the best of bests is a good temper

Khisal al-Saduq, p. ٢٩

Imam Amir ul Mu'mineen 'Ali ('a) said: "Good behaviour lies in three traits: Avoiding ".unlawful things, acquiring the lawful ones, and being fair to one's family members

Bihar-ul-Anwar, vol. ۷۱, p. ۳۹۴

:Imam 'Ali ibn Husayn, the fourth Imam, ('a) said

p: ۹۵

Fair speech increases wealth, stretches sustenance, postpones death, creates love" ".among family members, and causes the person to enter Heaven

Khisal by Saduq, p. ٣١٧

Imam as-Sadiq ('a) said: "There are three things that each of which is brought by a person to Allah, He will necessitate Heaven for the one: donation in poverty, a good ".temper with all people, and justice to one's self

Al-Kafi, vol. ٢, p. ١٠٣

The Holy Prophet (S) said: "The things by which my Ummah can enjoy Heaven most of ".all are godliness, and a good temper

Al-Kafi, vol. ٢, p. ١٠٠

The Disadvantages of Anger and an Ill Temper

".The Holy Prophet (S) said: "Anger spoils Faith as much as vinegar spoils honey

Al-Kafi, vol. ٢, p. ٣٠٢

".Imam as-Sadiq ('a) said: "Wrath is the key to all vices

Al-Kafi, vol. ٢, p. ٣٠٣

Imam Ridha ('a) narrated from his father ('a) from Imam Amir ul Mu'mineen ('a) who said that a man once asked the Prophet (S) to teach him an action to prevent a barrier .between him and Paradise

The Holy Prophet (S) said: "Do not get angry; do not ask people for things; wish for ".people whatever you wish for yourself

Bihar-ul-Anwar, vol. ٧٥, p. ٢٧

".Imam as-Sadiq ('a) said: "He who restrains his anger, Allah will cover his blemishes

Al-Kafi, vol. ٢, p. ٣٠٣

Imam as-Sadiq (‘a) said: "Anger is a destroyer for the heart of a sage; and he who does not have his anger under his control does not have his wisdom under his control, ".either

Al-Kafi, vol. ۲, p. ۳۰۳

Asking for Divine Pardon

:Imam Amir ul Mu'mineen ‘Ali (‘a) said

".Perfume yourself with penitence so that the stench of your sins do not disgrace you"

Bihar-ul-Anwar, vol. ۶, p. ۲۲

Imam Amir ul Mu'mineen 'Ali ('a) taught someone to seek Allah in invocation in brief by saying: "Praise is (only) Allah's for every blessing; and I ask Him for all goodness; and I ".take refuge in Allah from all vices; and, I seek Allah's forgiveness for all sins

Bihar-ul-Anwar, vol. ۹۴, p. ۲۴۲

Imam al-Baqir ('a) said that the Holy Prophet (S) was once asked about the best :servants and he replied

They are such that: when they do good, they are cheerful about it; when they do" wrong, they seek forgiveness; when they are granted (something), they are thankful; when they are involved in a difficulty, they show patience; and when they become ".angry (with someone), they pardon

Khisal by Saduq, p. ۳۱۷

Imam as-Sadiq ('a) said: "When a believing Muslim frequently asks Allah for ".forgiveness, his record (of deeds) will ascend while it will be glowing

Makarim-ul-Akhlaq, p. ۳۱۳

Congregation Prayer

point

The Holy Prophet (S) said: "Verily, when one of His servants establishes a prayer in congregation and asks Him something which He does not grant, Allah will be ashamed ".until He fulfils it

Bihar-ul-Anwar, vol. ۸۸, p. ۴

Imam 'Ali ibn Musa al-Ridha, the eighth Imam, ('a) said: "The excellence of the congregational prayer, comparing with solitary prayer, is one rak'at to two thousand

".rak'ats

Bihar-ul-Anwar, vol. ۸۸, p. ۴ and Wasa'il-ush Shi'ah, vol. ۸, p. ۲۹۰

The Holy Prophet (S) said: "One prayer of a man in congregation is

".(worthier than his forty years of prayers at home (alone

Mustadrak-ul-Wasa'il, vol. ۶, p. ۴۴۶

The Holy Prophet (S) said: "The rows of my followers in the congregational prayer on the earth are like the rows of angels in the sky; and a rak'at of prayer in congregation is equivalent with twenty-four rak'ats, and every rak'at with Allah, Almighty and Glorious, is more beloved than forty years of worship. Therefore, on the Day of Justice, when Allah gathers all human beings from the beginning to the end for Reckoning, there will be no believer who has attended the congregational prayer but for whom Allah will decrease the grievousness of the Day of Reckoning and after that .the one will be told to enter Heaven

Bihar-ul-Anwar, vol. ۸۸, p. ۶

Once a blind man came to the Holy Prophet (S) and said that there was not anybody to take him to the mosque to attend the congregational prayer with him (S) when he heard the prayer call. Then the Holy Prophet (S) said: Stretch a thread from your ".house unto the mosque and attend the congregational prayer

At-Tahthib, vol. ۳, p. ۲۶۶

Imam al-Baqir ('a) said: "The person who abandons the congregation (of prayer) without having an excuse but only for unwillingness, and in order to avoid attending ".the folk of Muslims, there will not be (considered) any prayer for him

Bihar-ul-Anwar, vol. ۸۸, p. ۱۱

Imam Ridha ('a) said: "Certainly the congregational prayer has been decreed in order that the pure Faith in Unity, in Islam, and in

worshipping Allah be openly revealed and (publicly) manifested, because, thereby and with its apparency the reason of Allah, Almighty and Glorious, will be completed for the totality of people in the East and West (of the world). (Thus, the reality of Islam will be manifested and known and infidelity and paganism before Islam will be like darkness before light which cannot resist and vanishes at last.) Another reason (for decreeing the congregational prayer) is that those who are far from the truth, the hypocrite, and those who take it light but claim Islam, then they may, willy or nilly, .(treat accordingly and show Islam from them and try to protect (its laws in the society

Again, the congregational prayer causes people to know each other which makes it allowed and possible that some of them bear witness for some others about their Islam, wherein there is the means of facility and association for righteous deeds and godly actions which prevents too much disobedience against Allah, Almighty and ".Glorious

Bihar-ul-Anwar, vol. ۸۸, p. ۱۲

Supplication

O' Lord! We eagerly desire that You assign us to the just, fair Islamic government, (the which is really the rightful government of Imam Mahdi, may Allah hasten his reappearance). Through his auspicious government, thou reactivate and dearly love Islam and its followers while thou humiliate hypocrisy and the hypocrite. And, in that period, include us among those who invite people unto Thy obedience and lead them to Thy path of guidance; and, endow us the honour and grandeur of

both this world and the next.

Bihar-ul-Anwar, vol. ۹۱, p. ۶

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About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

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Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

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We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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